

The New Melchizedek Bible

*Using the KJV scripture transcribed in chronological order,
and featuring the numerical sequences of the Levitical scribes*

VOLUME 6

THE LOST LETTERS OF THE NEW TESTAMENT CHURCH

*The apocryphal New Testament letters, from the church archives
that were translated by the Victorians, or discovered in the 20th century*

The approximate letters of the restored canon of the New Testament

The New Jerusalem World Library

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THE CANONICAL BOOKS OF THE BIBLE
In the Chronological Order

THE OLD TESTAMENT

Ancient Israel

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

Joshua

Judges
Jonah
Ruth
Job

1st Samuel
2nd Samuel

Psalms
Proverbs

Elijah and the Exile

1st Kings
2nd Kings

Joel
Amos
Hosea
Habakkuk
Micah

Isaiah
Jeremiah
Zephaniah
Lamentations
1st Chronicles
2nd Chronicles

Ezekiel
Daniel
Obadiah
Nahum

Ezra and the Restoration

Esther
Ezra
Nehemiah
1st Esdras
2nd Esdras

Haggai
Zechariah
Malachi

1st Maccabees
2nd Maccabees

Wisdom of Solomon
Wisdom of Sirach

THE NEW TESTAMENT

The Foremost Books

Gospel of Mark
Gospel of John

Gospel of Matthew

1st Thessalonians
2nd Thessalonians

1st Corinthians
2nd Corinthians
Romans

1st Timothy
Titus

The Roman Letters

1st Peter
Galatians
Gospel of Luke
The Book of Acts

Ephesians
Philippians
Philemon

Colossians
Laodiceans

2nd Peter
Jude

2nd Timothy
Hebrews
[3rd Timothy]

The Letters from Ephesus

James

John
2 John
3 John

Revelations to John

THE EXTRA-CANONICAL BOOKS OF THE NEW TESTAMENT
In the Chronological Order

'And He called unto Him the twelve, and began to send them forth by two and two' - Mark 6:7

<u>ONE</u>			
Gospel of Mark	-		
Gospel of John	-		
Gospel of Matthew	-		
The Didache, <i>'The Doctrine'</i>	1		
The Didascalia, <i>'The Teaching'</i>	14		
1st Thessalonians	26		
2nd Thessalonians	34		
1st Corinthians	38		
2nd Corinthians	75		
Romans	98		
Barnabas, <i>'Teaching and Commands'</i>	134		
1st Timothy	166		
Paul to Titus	175		
<u>TWO</u>			
1st Peter	180		
Silvanus, <i>to Timothy</i>	191		
3rd Corinthians	216		
Galatians	222		
Gospel of Luke	-		
The Book of Acts	232		
Ephesians	317		
Philippians	329		
Paul to Philemon	338		
Colossians	340		
Laodiceans	350		
Peter to James	353		
		<u>THREE</u>	
		2nd Peter	357
		Jude	364
		Clement to James	367
		2nd Timothy	381
		Hebrews	389
		3rd Timothy [<i>Hebrews 14</i>]	414
		The Acts of Peter <i>and the Holy Apostles</i>	416
		The Acts of Paul <i>and the Holy Tecla</i>	425
		1st Clement	442
		<u>FOUR</u>	
		James, <i>to the Hebrews</i>	482
		1st John	492
		2nd John	503
		3rd John	505
		Revelations to John	507
		2nd Clement	558
		2nd Titus,	574
		<i>Concerning the Estate of Chasity</i>	
		3rd Clement,	602
		<i>Concerning the Crown of Virginity</i>	

CONTENTS

- of the Chronological Order -

<u>Bible Chapters</u>	<u>Divisions</u>	<u>Page</u>
	<u>Time-Frame</u>	<u>Location of Writers</u>
 <u>ONE</u> 		
<i>The Laws and Ordinances of the Apostles</i>		<u>A.D. 40</u>
The Didache		<u>Jerusalem</u>
<i>The Doctrine of the Apostles [First Teaching]</i>		
<i>[The Liturgy of Mark & the Apostles]</i>		
1	1 - 35	1
2	36 - 60	6
3	61 - 90	10
The Didascalia		
<i>The Teaching of the Apostles [Second Teaching]</i>		
<i>[The Liturgy of James & the Apostles]</i>		
1 1	1 - 15	14
2 2	16 - 45	16
3 3 - 4	46 - 75	21
<i>The first letters of Paul</i>		<u>A.D. 44 - 59</u>
The First Letter of Paul to the Thessalonians		<u>Athens</u>
1 1 - 3	1 - 25	26
2 4 - 5	26 - 50	30
The Second Letter of Paul to the Thessalonians		
3 1 - 3	1 - 25 [51 - 75]	34

The First Letter of Paul to the Corinthians

Thessalonica

1	1 - 2	1 - 30	38
2	3 - 4	31 - 60	42
3	5 - 6	61 - 85	46
4	7	86 - 115	49
5	8 - 9	116 - 145	52
6	10 - 11:16	146 - 175	56
7	11:17 - 12	176 - 210	60
8	13 - 14	211 - 245	64
9	15:1 - 15:38	246 - 270	69
10	15:39 - 16	271 - 300	71

The Second Letter to the Corinthians

Philippi

1	1 - 2	1 - 30	75
2	3 - 5:19	31 - 65	78
3	5:20 - 7	66 - 90	83
4	8 - 9	91 - 115	86
5	10 - 11	116 - 150	90
6	12 - 13	151 - 175	94

The Letter of Paul to the Romans

Corinth

1	1	1 - 25	98
2	2 - 3	26 - 55	103
3	4 - 5	56 - 85	105
4	6 - 7	86 - 115	109
5	8	116 - 140	113
6	9	141 - 175	116
7	10 - 11	176 - 210	119
8	12 - 13	211 - 240	124
9	14 - 15:16	241 - 265	127
10	15: 17 - 16	266 - 300	130

The Third Teaching of the Apostles

Jerusalem

Of teachings related to the Law and Prophets

1	1 - 3	1 - 30	134
2	4 - 6	31 - 55	137
3	6 - 8	56 - 90	142
4	8 - 10	91 - 120	147
5	10 - 12	121 - 145	151
6	13 - 16	146 - 180	155
7	17 - 21	181 - 215	161

The First Letter of Paul to Timothy

Laodicea

1	1 - 3	1 - 30	166
2	4 - 6	31 - 65	170

The Letter of Paul to Titus

Nicopolis

3	1 - 3	1 - 35	[66 - 100] 175
---	-------	--------	----------------

TWO

The letters from Roman house arrest

A.D. 59 - 64

The First Letter of Peter, *to the Churches of Asia Minor*

Caesarea

1	1 - 2:10	1 - 30	180
2	2:11 - 3	31 - 55	184
3	4 - 5	56 - 80	188

The Letter of Silvanus, *to Timothy*

Galatia

Urging teachings of great wisdom instead of folly

1		1 - 35	191
2		36 - 70	196
3		71 - 95	200
4		96 - 120	203
5		121 - 145	206
6		146 - 175	209
7		176 - 200	213

The Third Letter of Paul to the Corinthians

About two false teachers

1	1 - 3	1 - 35	216
---	-------	--------	-----

The Letter of Paul to the Galatians

"Rome" (Caesarea)

1	1 - 2	1 - 30	222
2	3 - 4:11	31 - 55	224
3	4:12 - 5:15	56 - 75	227
4	5:16 - 6	76 - 100	229

The Book of Acts

Caesarea

Luke's record of Peter & the disciples of Jesus, 30-33 AD

1	1 - 2:28	1 - 35	232
2	2:29 - 3	36 - 65	236
3	4 - 5:16	66 - 100	240
4	5:17 - 7:19	101 - 135	244
5	7:20 - 7:60	136 - 160	249
6	8	161 - 185	252
7	9	186 - 215	256
8	10	216 - 245	260
9	11 - 12:17	246 - 275	264

Luke's record of Paul's travels to Asia & Greece, 34-60 AD

10	12:18 - 13	276 - 305	268
11	14 - 15	306 - 340	273
12	16 - 17:21	341 - 370	278
13	17: 22 - 18	371 - 395	283
14	19 - 20:16	396 - 425	287
15	20:17 - 21	426 - 460	292

Luke's record of Paul's arrest & travel to Rome, 60-63 AD

16	22 - 23	461 - 495	<u>Caesarea & Rome</u> 297
17	24 - 25:12	496 - 520	303
18	25:13 - 26	521 - 550	306
19	27	551 - 575	310
20	28	576 - 600	314

The Letter of Paul to the Ephesians

Rome

1	1 - 3	1 - 30	317
2	4 - 5:16	31 - 60	322
3	5:17 - 6	61 - 85	326

The Letter of Paul to the Philippians

1	1 - 2	1 - 35	329
2	3 - 4	36 - 65	334

The Letter of Paul to Philemon

3	1	1-15 [66-80]	338
---	---	--------------	-----

The Letter of Paul to the Colossians

1	1 - 2:19	1 - 30	340
2	2:20 - 4	31 - 65	344

The Letter of Paul to the Laodiceans

Concerning steadfastness of faith

3	1	1 - 15 [66 - 80]	350
---	---	------------------	-----

The Letter of Peter to James

Of caution regarding teaching the Gospel

1	1 - 2	1 - 20	353
3	3 - 5	21 - 45	354

THREE

The last letters of Peter and Paul

A.D. 63 - 64

The Second Letter of Peter, *to the Churches*

Caesarea

1	1 - 2:13	1 - 25	357
2	2:13 - 3	26 - 50	360

The Letter of Jude, *to the Churches*

3	1	1 - 25	[51 - 75]	364
---	---	--------	-----------	-----

Peter's martyrdom

A.D. 64

The Letter of Clement to James

Concerning Peter and the chair of Jesus

1		1 - 25	367
2		26 - 50	371
3		51 - 75	374
4		76 - 100	378

The Second Letter of Paul to Timothy

Rome

1	1 - 2	1 - 30	381
2	3 - 4	31 - 55	385

The Letter of Paul to the Hebrews

1	1 - 3	1 - 30	389
2	4 - 7:3	31 - 65	393
3	7:4 - 8	66 - 90	397
4	9 - 10	91 - 125	401
5	11 - 12:13	126 - 150	406
6	12:14 - 13	151 - 175	410

The Third Letter of Paul to Timothy, [Hebrews 14]

Concerning law & iniquity, and urging redemption

3	1	1 - 10	[65 - 75]	414
---	---	--------	-----------	-----

Paul's martyrdom

A.D. 65

The Travels of the Peter and the Holy Apostles

Antioch

The allegory of the pearls & the island city

1	1 - 25	416
2	26 - 50	419
3	51 - 80	421

The Acts of Paul, *respecting the Holy Lady Tecla*

Antioch

Concerning chastity and unhappy suitors

1	1 - 3	425
2	4 - 6	431
3	7 - 9	435
4	9 - 10	438

The First Letter of Clement

Rome

Regarding the steadfast patience of the Saints

1	1 - 6	442
2	7 - 12	446
3	13 - 16	450
4	17 - 20	454
5	21 - 26	457
6	27 - 32	460
7	33 - 38	463
8	39 - 43	468
9	46 - 50	473
10	51 - 59	477

FOUR

Rome invades Jerusalem to end a revolt,

thence James, the Lord's brother, & John relocate to Ephesus A.D. 69 - 70

The Letter of James, *to the Hebrews*

Ephesus

1	1 - 2	482
2	3 - 5	486

The First Letter of John, *to the Churches*

1	1 - 2	492
2	3 - 4:16	496
3	4:16 - 6	500

The Second Letter of John, *to the Elect Lady*

4	1	1 - 15	[91 - 105]	503
---	---	--------	------------	-----

The Third Letter of John, *to the Bishop*

5	1	1 - 15	[106 - 120]	505
---	---	--------	-------------	-----

John is held at the isle of Patmos by the Romans

Approx. 75 A.D.

John receives the Book of Revelations

Approx. 80 A.D.

The Revelation of Jesus Christ to John

Patmos

At the isle of Patmos

1	1 - 2:7	1 - 30	507
2	2:8 - 3	31 - 65	511
3	4 - 6:11	66 - 100	516
4	6:12 - 8:6	101 - 130	521
5	8:7 - 10	131 - 160	525
6	11 - 12	161 - 190	530
7	13 - 14	191 - 225	534
8	15 - 17:5	226 - 250	539
9	17:6 - 18	251 - 285	543
10	19 - 20:10	286 - 315	548
11	20:11 - 21:21	316 - 340	552
12	21:22 - 22	341 - 365	555

The Second Letter of Clement

Rome

About striving with earnestness

1	1 - 6	1 - 35	558
2	7 - 11	36 - 60	562
3	12 - 16	61 - 85	566
4	17 - 20	86 - 110	570

The Fourth Teaching of the Apostles, to the Churches

Ephesus

Concerning the Estate of Chastity

1		1 - 35	574
2		36 - 65	578
3		66 - 90	582
4		91 - 115	586
5		116 - 150	590
6		151 - 175	595
7		176 - 200	598

The Fifth Teaching of the Apostles

Rome

Concerning the Crown of Virginity

1	1 - 5	1 - 30	602
2	5 - 9	31 - 65	606
3	10 - 12	66 - 100	610
4	13 - 16	101 - 125	615
5	16 - 19	126 - 150	619
6	20 - 26	151 - 175	623
7	27 - 29	176 - 200	627

CONCLUSION

630

The Melchizedek Bible

Volume 1	Genesis to Deuteronomy	<i>The Books of Moses</i>
Volume 2	Joshua to Proverbs	<i>The Books of David</i>
Volume 3	Proverbs to Daniel	<i>The Books of Elijah</i>
Volume 4	Ezra to the Wisdom of Sirach	<i>The Books of Ezra</i>
Volume 4	The Gospel of Christ	<i>The Four Gospels</i>
Volume 6	The Book of Acts & the Letters of the Apostles	<i>The New Testament Letters</i>

The New Melchizedek Bible

Volume 1	Genesis to Deuteronomy	<i>The Books of Lamech, Divisions, Enoch</i>
Volume 2	Joshua to Proverbs	<i>The Book of Jasher</i>
Volume 3	Proverbs to Daniel	<i>The Books of 2nd Enoch, Baruch</i>
Volume 4	Ezra to the Wisdom of Sirach	<i>The Apocalypses, Testaments of the Patriarchs</i>
Volume 5	The Lost Gospels of Jesus Christ	<i>The Essene and Himalayan Gospel Stories</i>
Volume 6	The Lost Letters of the New Testament Church	<i>The Lost Writings of the Apostles</i>
Volume 7	The Sevenfold Letters of the Church Fathers	<i>The Preaching of the Early Church</i>
Volume 8	The Essene and Gnostic Christian Teachings	<i>The Preaching of the Great Religious Orders</i>
Volume 9	The Jerusalem Library, of Extra-canonical Books	<i>The Misc. Documents & Acts of the Apostles & The Apocalyptic Books & Scriptures</i>

INTRODUCTION TO THE FIRST EDITION
OF VOLUME 6 OF THE NEW MELCHIZEDEK BIBLE

The New Melchizedek Bible is a literary project that sets forth to create the restored canon of the Bible, using the lost writings of the Bible in the chronological sequence of all of the major authentic literature of the Church archives and archaeological finds of the Twentieth century. The book is again divided into small divisions of 1-4 verses, that are given numbers that sometimes represent some subject matter in those particular verses. The present edition is arranged in a line-by-line format for clarified reasoning of the verbose vernacular of the Bible.

'The New Jerusalem World Library' is an independent research institute, unofficially under the umbrella of the Notre Dame University educational system in the midwestern United States. Using the progress of the translations of the Victorian generation, The New Jerusalem World Library is publishing original research for academic and clerical review. Donations and positive reviews are encouraged. Academic web sites are unofficially acknowledged.

'The Bible' is a term that translates to "The Book", and therefore The New Melchizedek Bible is an educated approximate of the restored canon of scripture, using all the available documents of the lost apocryphal writings of the church synagogue. More information will be published soon.

'Melchizedek' is the term from Genesis 14:18 that refers to the high priesthood of ancient Israel, i.e. the order of the arch-bishops and principalities, in contrast to the priestly order of the ancient Levitical tradition. The writing and formal arrangements of the scripture is traditionally credited to the Levitical priesthood. Thus the Levitical scribes were using a proprietary form of canonical document production.

The Melchizedek Bible is the traditional canon in the chronological order and divided into small pieces of from one to four verses of scripture, that are numbered much like the verses, except hundreds at a time. The present edition of the New Testament is divided line by line for clarity.

Volume 6 of The New Melchizedek Bible is the New Testament letters in chronological order, with the incorporation of the lost letters of the Apostles' generation placed in the correct order. After years of research, the present manuscript should please critical review as the restored canon of the Bible. Other volumes are under construction, namely Volume 1 & 2, the biblical writings from Genesis to Joshua, and Judges to Proverbs.

Without further adieu, The New Jerusalem World Library presents
Volume 6 of The New Melchizedek Bible, The Lost Letters of the New Testament Church.

*Otherwise named
'The Teaching of the Apostles to the Churches'*

*and
'The Liturgy of Mark and the Apostles'*

Pronounced Did-ah-kay, the Didache is a famous document among the earliest writings of the Christian church. Sent out after the Gospels of Mark and John were written, at around the time of 1st Thessalonians, the Didache is the first document of 'The Book of the Teaching and Doctrine of the Apostles And Elders'.

The Laws and Ordinances of the Apostles and Elders

1.

There are two ways, one of life and one of death,
Yet a great difference between the two ways.

The way of life, then, is this:

2.

First, you shall love God who made you;

second, love your neighbor as yourself,
and do not do to another what you would not want done to you.

3.

And of these sayings the teaching is this:

Bless those who curse you,
and pray for your enemies, and fast for those who persecute you.

4.

For what reward is there for loving those who love you?
Do not the Gentiles do the same?

Yet love those who hate you, and you shall not have an enemy.

5.

Abstain from fleshly and worldly lusts.

6.

If someone strikes your right cheek,
turn to him the other also, and you shall be perfect.

7.

If someone impresses you for one mile, go with him two.
If someone takes your cloak, give him also your coat.

If someone takes from you what is yours,
ask it not back, for indeed you are not able.

8.

Give to every one who asks you, and ask it not back;
for the Father wills that to all should be given of our own blessings *of free gifts*.

Happy is he who gives according to the commandment, for he is guiltless.

9.

Woe to him who receives;
for if one receives who has need, he is guiltless;

Yet he who receives, not having need shall pay the penalty,
[answering] why he received and for what.

10.

And coming into confinement,
he shall be examined concerning the things which he has done,
and he shall not escape from there until he pays back the last penny.

And also concerning this, it has been said,
Let your alms sweat in your hands, until you know to whom you should give.

11.

And the second *[set off]* commandment~~/s/~~ of the Teaching;

You shall not commit murder,

you shall not commit adultery,
you shall not commit pederasty,
you shall not commit fornication,

12.

you shall not steal,

you shall not practice magic,
you shall not practice witchcraft,

you shall not murder a child by abortion,
nor kill that which is born.

13.

You shall not covet the things of your neighbor,

you shall not swear,
you shall not bear false witness,

you shall not speak evil,
you shall bear no grudge.

14.

You shall not be double-minded nor double-tongued,
for to be double-tongued is a snare of death.

Your speech shall not be false, nor empty,
yet fulfilled by deed.

15.

You shall not be covetous,
nor rapacious, nor a hypocrite,
nor evil disposed, nor haughty.

You shall not take evil counsel against your neighbor.

16.

You shall not hate any man;

yet some you shall reprove,
and concerning some you shall pray,
and some you shall love more than your own life.

17.

My child, flee from every evil thing,
and from every likeness of it.

18.

Be not prone to anger,
for anger leads to murder.

Be neither jealous,
nor quarrelsome, nor of hot temper,

for out of all these murders are engendered.

19.

My child, be not a lustful one,
for lust leads to fornication.

Be neither a filthy talker,
nor of lofty eye,
for out of all these adulteries are engendered.

20.

My child, be not an observer of omens,
since it leads to idolatry.

Be neither an enchanter, nor an astrologer, nor a purifier,
nor be willing to look at these things,
for out of all these idolatry is engendered.

21.

My child, be not a liar,
since a lie leads to theft.

Be neither money-loving, nor vainglorious,
for out of all these thefts are engendered.

22.

My child, be not a murmurer,
since it leads the way to blasphemy.

Be neither self-willed nor evil-minded,
for out of all these blasphemies are engendered.

23.

Rather, be meek, since the meek shall inherit the earth.

Be long-suffering and *[full of pity]* and guileless
and gentle and good
and always trembling at the words which you have heard.

24.

You shall not exalt yourself, nor give over-confidence to your soul.

Your soul shall not be joined with lofty ones,
yet with just and lowly ones shall it have its intercourse.

25.

Accept whatever happens to you as good,
knowing that apart from God nothing comes to pass.

26.

My child, remember night and day him who speaks the word of God to you,
and honor him as you do the Lord.

For wherever the lordly rule is uttered, there is the Lord.

27.

And seek out day by day the faces of the saints,
in order that you may rest upon their words.

Do not long for division,
yet rather bring those who contend to peace.

28.

Judge righteously,
and do not [*have*] respect [*for only certain favoured*] persons in reproving for transgressions.

You shall not be undecided whether or not it shall be.

29.

Be not a stretcher forth of the hands to receive
and a drawer of them back to give.

If you have anything,
through your hands you shall give ransom for your sins.

30.

Do not hesitate to give, nor complain when you give;

for you shall know who is the good repayer of the hire.

31.

Do not turn away from him who is in want;

rather, share all things with your brother,
and do not say that they are your own.

For if you are partakers in that which is immortal,
how much more in things which are mortal?

32.

Do not remove your hand from your son or daughter;
rather, teach them the fear of God from their youth.

Do not enjoin anything in your bitterness upon your bondman or maidservant,
who hope in the same God,

33.

lest ever they shall fear not God who is over both;

for he comes not to call according to the outward appearance,
yet to them whom the Spirit has prepared.

And you bondmen shall be subject to your masters as to a type of God,
in modesty and fear.

34.

You shall hate all hypocrisy
and everything which is not pleasing to the Lord.

Do not in any way forsake the commandments of the Lord;
yet keep what you have received,
neither adding thereto nor taking away therefrom.

35.

In the church you shall acknowledge your transgressions,
and you shall not come near for your prayer with an evil conscience.

This is the way of life.

[The First Teaching of the Apostles]

36.

And the way of death is this:

First of all it is evil and accursed:

murders, adultery, lust,
fornication, thefts,

idolatries, magic arts, witchcrafts,
rape,

37.

false witness, hypocrisy,
double-heartedness, deceit,

haughtiness, depravity, self-will,
greediness, filthy talking,

jealousy, over-confidence,
loftiness, boastfulness;

38.

persecutors of the good,
hating truth, loving a lie,

not knowing a reward for righteousness,

not cleaving to good,
nor to righteous judgment,

39.

watching not for that which is good,
yet for that which is evil;

from whom meekness and endurance are far,
loving vanities, pursuing revenge,

not pitying a poor man, not laboring for the afflicted,
not knowing Him Who made them,

40.

murderers of children,
destroyers of the handiwork of God,

turning away from him who is in want,
afflicting him who is distressed,

advocates of the rich,
lawless judges of the poor, utter sinners.

Be delivered, children, from all these.

41.

See that no one causes you to err from this way of the Teaching,
since apart from God it teaches you.

For if you are able to bear the entire yoke of the Lord,
you will be perfect;

yet if you are not able to do this, do what you are able.

42.

And concerning food, bear what you are able;

yet against that which is sacrificed to idols be exceedingly careful;
for it is the service of dead gods.

43.

And concerning baptism, baptize this way:

Having first said all these things, baptize into the name of the Father,
and of the Son, and of the Holy Spirit, in living water [*that is, running water that is clean*].

44.

yet if you have no living water, baptize into other water;
and if you cannot do so in cold water, do so in warm.

Yet if you have neither,
pour out water three times upon the head into the name of Father and Son and Holy Spirit.

45.

Yet before the baptism let the baptizer fast,
and the baptized, and whoever else can;

yet you shall order the baptized to fast one or two days before.

46.

Yet let not your fasts be with the hypocrites,
for they fast on the second and fifth day of the week.

Rather, fast on the fourth day and the Preparation [*for the Sabbath*] (Friday).

47.

Do not pray like the hypocrites,
yet rather as the Lord commanded in His Gospel, like this:

48.

Our Father who art in heaven, hallowed be Thy name.

Thy kingdom come.

Thy will be done on earth, as it is in heaven.

49.

*Give us today our daily (needful) bread,
and forgive us our debt as we also forgive our debtors.*

*And bring us not into temptation,
yet deliver us from the evil one;
for Thine is the power and the glory for ever.*

50.

Pray this three times each day.

Now concerning the Eucharist, give thanks this way.

51.

First, concerning the cup:

We thank thee, our Father,
for the holy vine of David Thy servant,

which You madest known to us through Jesus Thy Servant;
to Thee be the glory for ever.

52.

And concerning the broken bread:

We thank Thee, our Father,
for the life and knowledge which You madest known to us through Jesus Thy Servant;
to Thee be the glory for ever.

53.

Even as this broken bread was scattered over the hills,
and was gathered together and became one,

so let Thy Church be gathered together from the ends of the earth into Thy kingdom;
for Thine is the glory and the power through Jesus Christ for ever.

54.

Yet *let none eat* of your Eucharist,
unless they have been baptized into the name of the Lord;

for concerning this also the Lord has said,
"Give not that which is holy to the dogs."

Yet after you are filled, give thanks this way:

55.

We thank Thee, holy Father,
for Thy holy name which You didst cause to tabernacle in our hearts,

and for the knowledge and faith and immortality,

which You madest known to us through Jesus Thy Servant;
to Thee be the glory for ever.

56.

Thou, Master almighty,
didst create all things for Thy name's sake;

You gavest food and drink to men for enjoyment,
that they might give thanks to Thee;

yet to us You didst freely give spiritual food and drink
and life eternal through Thy Servant.

57.

Before all things we thank Thee that You are mighty;
to Thee be the glory for ever.

58.

Remember, Lord, Thy Church,
to deliver it from all evil and to make it perfect in Thy love,

and gather it from the four winds,
sanctified for Thy kingdom which Thou have prepared for it;

for Thine is the power and the glory for ever.

59.

Let grace come, and let this world pass away.

Hosanna to the God of David!

60.

If any one is holy, let him come;

if any one is not so, let him repent.

Maranatha. Amen.

[The First Teaching of the Apostles]

61.

Yet permit the prophets to make Thanksgiving as much as they desire.

Whosoever, therefore,
comes and teaches you all these things that have been said before, receive him.

62.

Yet if the teacher himself turns
and teaches another doctrine to the destruction of this, hear him not.

Yet if he teaches so as to increase righteousness and the knowledge of the Lord,
receive him as the Lord.

63.

Yet concerning the apostles and prophets, act according to the decree of the Gospel.

Let every apostle who comes to you be received as the Lord.

64.

Yet he shall not remain more than one day;
or two days, if there's a need.

Yet if he remains three days, he is a false prophet.

65.

And when the apostle goes away,
let him take nothing except bread until he lodges.

If he asks for money, he is a false prophet.

66.

And every prophet who speaks in the Spirit you shall neither try nor judge;
for every sin shall be forgiven, yet this sin shall not be forgiven.

Yet not every one who speaks in the Spirit is a prophet;
yet only if he holds the ways of the Lord.

67.

Therefore from their ways shall the false prophet and the prophet be known.

And every prophet who orders a meal in the Spirit [*offervent prayer*] does not eat it,
unless he is indeed a false prophet.

And every prophet who teaches the truth,
yet does not do what he teaches, is a false prophet.

68.

And every prophet, proved true,
working unto the mystery of the Church in the world,

yet not teaching others to do what he himself does,

shall not be judged among you,

for with God he has his judgment;
for so did also the ancient prophets.

69.

Yet whoever says in the Spirit [*of fervent prayer*],
Give me money, or something else, you shall not listen to him.

Yet if he tells you to give for others' sake who are in need, let no one judge him.

70.

Yet receive everyone who comes in the name of the Lord,
and prove and know him afterward; for you shall have understanding right and left.

If he who comes is a wayfarer, assist him as far as you are able;
yet he shall not remain with you more than two or three days, if need be.

71.

Yet if he wants to stay with you, and is an artisan, let him work and eat.

Yet if he has no trade, according to your understanding,
see to it, that as a Christian, he shall not live with you idle.

72.

Yet if he wills not to do [*any honest work at all*], he is a Christ-monger.

Watch that you keep away from such.

73.

Yet every true prophet who wants to live among you is worthy of his support.

So also a true teacher is himself worthy, as the workman, of his support.

74.

Every first-fruit, therefore,
of the products of wine-press and threshing-floor, of oxen and of sheep,

you shall take and give to the prophets,
for they are your high priests.

Yet if you have no prophet, give it to the poor.

75.

If you make a batch of dough, take the first-fruit
and give according to the commandment.

76.

So also when you open a jar of wine or of oil,
take the first-fruit and give it to the prophets;

and of money and clothing and every possession,
take the first-fruit, as it may seem good to you,
and give according to the commandment.

77.

Yet every Lord's day gather yourselves together, and break bread,

and give thanksgiving after having confessed your transgressions,
that your sacrifice may be pure.

78.

Yet let no one who is at odds with his fellow come together with you,
until they be reconciled, that your sacrifice may not be profaned.

79.

For this is that which was spoken by the Lord:
"In every place and time offer to me a pure sacrifice;

*for I am a great King, says the Lord,
and my name is wonderful among the nations."*

80.

Appoint, therefore, for yourselves,
bishops and deacons worthy of the Lord,

men meek, and not lovers of money,
and truthful and proved;

for they also render to you the service of prophets and teachers.

81.

Therefore do not despise them,
for they are your honored ones, together with the prophets and teachers.

82.

And reprove one another, not in anger,
yet in peace, as you have it in the Gospel.

Yet to anyone that acts amiss against another,
let no one speak,
nor let him hear anything from you until he repents.

83.

Yet your prayers and alms and all your deeds so do,
as you have it in the Gospel of our Lord.

Watch for your life's sake.

84.

Let not your lamps be quenched,
nor your loins unloosed;

yet be ready,
for you know not the hour in which our Lord will come.

85.

Yet come together often,
seeking the things which are befitting to your souls:

for the whole time of your faith will not profit you,
if you are not made perfect in the last time.

86.

For in the last days false prophets and corrupters shall be multiplied,
and the sheep shall be turned into wolves,
and love shall be turned into hate;

for when lawlessness increases,
they shall hate and persecute and betray one another,

87.

and then shall appear the world-deceiver as Son of God,
and [he] shall do signs and wonders,

and the earth shall be delivered into his hands,
and he shall do iniquitous things which have never yet come to pass since the beginning.

88.

Then shall the creation of men come into the fire of trial,
and many shall be made to stumble and shall perish;

yet those who endure in their faith shall be saved from under the curse itself.

89.

And then shall appear the signs of the truth:

First, the sign of an outspreading in heaven,

Then the sign of the sound of the trumpet.

90.

And third, the resurrection of the dead,

yet not of all, yet as it is said:

"The Lord shall come and all His saints with Him."

Then shall the world see the Lord coming upon the clouds of heaven.

Otherwise named

*The Teaching of the Apostles,
The Liturgy of James and the Apostles,
& The Commands and Laws of the Apostles and Elders*

2ND TEACHING 1
[DIDISCALIA 1]

A very early set of instructions, and then a latter history of the Apostles, recorded by Luke at Caesarea, then Rome, from a document apparently drafted much earlier at Jerusalemat and the sanctuary of the Apostles at Antioch. The Didascalia was kept mainly intact by the Orthodox church in the archives at Antioch, not to be confused with the later larger 'Catholic Didascalia'

1.

Of the time Christ was taken up to His Father;
and how the Apostles received the gift of the Spirit;

and the Ordinances and Laws of the Church;

2.

and whither each one of the Apostles went;

and from whence the countries in the territory of the Romans
thus received the ordination to the priesthood.

3.

In the year three hundred and thirty-nine of the kingdom of the Greeks,

in the month Heziran, on the fourth day of the same, which is the first day of the week,
and the end of Pentecost,

4.

on the selfsame day
came the disciples from Nazareth of Galilee,

where the conception of our Lord was announced,
to the mount which is called that of the Place of Olives,

our Lord being with them, but not being visible to them.

5.

And at the time of early dawn our Lord lifted up His hands,
and laid them upon the heads of the eleven disciples,
and gave to them the gift of the priesthood.

And suddenly a bright cloud received Him.

6.

And they saw Him as He was going up to heaven.
And He sat down on the right hand of His Father.

And they praised God because they saw His ascension according as He had told them;

and they rejoiced because they had received the Right Hand
conferring on them the priesthood of the house of Moses and Aaron.

7.

And from thence they went up *to the city*, and proceeded to an upper room,
that in which our Lord had observed the passover with them,
and the place where the inquiries had been made:

Who it was that should betray our Lord to the crucifiers?

8.

There also were *made* the inquiries:
How they should preach His Gospel in the world?

And, as within the upper room,
the mystery of the body and of the blood of our Lord began to prevail in the world,
so also from thence did the teaching of His preaching begin to have authority in the world.

9.

And, when the disciples were cast into this perplexity,
how they should preach His Gospel to *men of* strange tongues
which were unknown to them, and were speaking thus to one another:

9.

Although we are confident that Christ will perform by our hands
mighty works and miracles in the presence of strange peoples whose tongues we know not,
and who themselves also are unversed in our tongue,

yet who shall teach them and make them understand
that it is by the name of Christ who was crucified
that these mighty works and miracles are done?-

10.

while, I say, the disciples were occupied with these thoughts,
Simon Cephas rose up, and said to them:

My brethren, this matter, how we shall preach His Gospel,
pertaineth not to us, but to our Lord;

11.

for *He* knoweth how it is possible for us to preach His Gospel in the world;
and we rely on His care for us, which He promised us, saying:

*"When I am ascended to my Father I will send you the Spirit, the Paraclete,
that He may teach you everything which it is meet for you to know, and to make known."*

12.

And, whilst Simon Cephas was saying these things to his fellow-apostles,
and putting them in remembrance,

a mysterious voice was heard by them,

13.

and a sweet odour, which was strange to the world, breathed upon them;

and tongues of fire, between the voice and the odour,
came down from heaven towards them, and alighted and sat on every one of them;

14.

and, according to the tongue which every one of them had severally received,
so did he prepare himself to go to the country in which that tongue was spoken and heard.

15.

And, by the same gift of the Spirit which was given to them on that day,
they appointed Ordinances and Laws-

[Book of Acts]

such as were in accordance with the Gospel of their preaching,
and with the true and faithful doctrine of their teaching-

The Second Teaching of the Apostles

CHAPTER TWO

Divisions 16-45

[DIDISCALIA 2]
2ND TEACHING 2

16.

The Apostles therefore appointed:

[1] Pray ye towards the east:

because,

"as the lightning which lighteneth from the east and is seen even to the west,
so shall the coming of the Son of man be: "

that by this we might know and understand that He will appear from the east suddenly.

17.

The Apostles further appointed:

[2] On the First *day* of the week, let there be service,
and the reading of the Holy Scriptures, and the *offerings of oblation*:

[*'Sunday'*]

because on the first day of the week our Lord rose from the place of the dead
and on the first day of the week He arose upon the world,

and on the first day of the week He ascended up to heaven,
and on the first day of the week He will appear at last with the angels of heaven.

18.

The Apostles further appointed:

[3] On the Fourth day of the week let there be service:

[*'Wednesday'*]

because on that *day* our Lord made the disclosure to them about His trial,
and His suffering, and His crucifixion, and His death, and His resurrection;
and the disciples were on account of this in sorrow.

19.

The Apostles further appointed:

[4] On the eve of *Sabbath*, before the Seventh day of the *Sabbath*,
at the ninth hour, let there be service:

[*'Friday'*]

because that which had been spoken on the fourth day of the week
about the suffering of the Saviour was brought to pass on the same eve;
the worlds and creatures trembling, and the luminaries in the heavens being darkened.

20.

The Apostles further appointed:

[5] Let there be Elders and Deacons, like the Levites;
and Subdeacons, like those who carried the vessels of the court of the sanctuary of the Lord;

and an overseer, who shall likewise be the Guide of all the people, like Aaron,
the head and chief of all the priests and Levites of the whole city.

21.

The Apostles further appointed:

[6] Celebrate the day of the Epiphany of our Saviour,
which is the chief of the festivals of the Church,
on the sixth day of the latter Canun, in the long number of the Greeks.

22.

The Apostles further appointed:

[7] Forty days before the day of the passion of our Saviour fast ye,
and then celebrate the day of the passion, and the day of the resurrection:

because our Lord Himself also, the Lord of the festival, fasted forty days;
and Moses and Elijah, who were endued with this mystery,
likewise each fasted forty days, and then were glorified.

23.

The Apostles further appointed:

[8] At the conclusion of all the Scriptures *other* let the Gospel be read,
as being the seal of all the Scriptures;

and let the people listen to it standing upon their feet:
because it is the Gospel of the redemption of all men.

24.

The Apostles further appointed:

[9] At the completion of fifty days after His resurrection
make ye a commemoration of His ascension to His glorious Father.

25.

The Apostles appointed:

[10] That, beside the Old Testament, and the Prophets,
and the Gospel, and the Acts (*of their travels*),
nothing should be read on the pulpit in the church.

26.

The Apostles further appointed:

[11] Whosoever is unacquainted with the faith of the Church and the Ordinances and Laws which
are appointed in it, let him not be a guide and ruler;

and whosoever is acquainted with them and departs from them, let him not minister again: because,
not being true in his ministry, he has lied.

27.

The Apostles further appointed:

[12] Whosoever sweareth, or lieth, or beareth false witness,
or hath recourse to magicians and soothsayers and Chaldeans,
and putteth confidence in fates and nativities, which they hold fast who know not God,

-let him also, as a man that knoweth not God,
be dismissed from the ministry, and not minister *again*.

28.

The Apostles further appointed:

[13] If there be any man that is divided *in mind* touching the ministry,
and who follows it not with a steadfast will, let not this man minister again:

because the Lord of the ministry is not served by him with a stedfast will;
and he deceiveth man only, and not God, "before whom crafty devices avail not,"

29.

The Apostles further appointed:

[14] Whosoever lendeth and receiveth usury, and is occupied in merchandise and covetousness, let
not this man minister again, nor continue in the ministry.

30.

The Apostles further appointed:

[15] That whosoever loveth the Jews, like Iscariot, who was their friend, or the pagans, who worship
creatures instead of the Creator, should not enter in amongst them and minister;

and moreover, that if he be *already* amongst them, they should not suffer him *to remain*,
but that he should be separated from amongst them, and not minister with them again.

31.

The Apostles further appointed:

[16] That, if any one from the Jews or from the pagans come and join himself with them,
and if after he has joined himself with them, he turn and go back again to the side on which he stood
before, and if he again return and come to them a second time,

he should not be received again; but that, according to the side on which he was before,
so those who know him should look upon him.

32.

The Apostles further appointed:

[17] That it should not be permitted to the Guide to transact the matters which pertain to the Church
apart from those who minister with him;

but that he should issue commands with the counsel of them all, and that that *only* should be done
which all of them should concur in and not disapprove.

33.

The Apostles further appointed:

[18] Whenever any shall depart out of this world with a good testimony to the faith of Christ, and
with affliction *borne* for His name's sake, make ye a commemoration of them on the day on which
they were put to death.

34.

The Apostles further appointed:

[19] In the service of the Church repeat ye the praises of David day by day:
because of this saying:

"I will bless the Lord at all times, and at all times His praises *shall be* in my mouth; "
and *this*:

"By day and by night will I meditate and speak, and cause my voice to be heard before Thee."

35.

The Apostles further appointed:

[20] If any divest themselves of mammon and run not after the gain of money,
let these men be chosen and admitted to the ministry of the altar.

36.

The Apostles further appointed:

[21] Let any priest who accidentally puts *another* in bonds contrary to justice receive the
punishment that is right; and let him that has been bound receive the bonds as if he had been
equitably bound.

37.

The Apostles further appointed:

[22] If it be seen that those who are accustomed to hear causes show partiality, and pronounce the
innocent guilty and the guilty innocent, let them never again hear another cause: *thus* receiving the
rebuke of their partiality, as it is fit.

38.

The Apostles further ordained:

[23] Let not those that are high-minded and lifted up with the arrogance of boasting be admitted to
the ministry:

because of this *scripture*: "That which is exalted among men is abominable before God; "
and because concerning them it is said: "I will return a recompense upon those that vaunt
themselves."

39.

The Apostles further appointed:

[24] Let there be a Ruler over the elders who are in the villages,
and let him be recognised as head of them all, at whose hand all of them shall be required:
for Samuel also thus made visits from place to place and ruled.

40.

The Apostles further appointed:

[25] That those kings who shall hereafter believe in Christ
should be permitted to go up and stand before the altar along with the Guides of the Church:
because David also, and those who were like him, went up and stood before the altar.

41.

The Apostles further appointed:

[26] Let no man dare to do anything by the authority of the priesthood which is not in accordance
with justice and equity, but in accordance with justice, and free from the blame of partiality, *let all
things be done*.

42.

The Apostles further appointed:

[27] Let the bread of the Oblation be placed upon the altar on the day on which it is baked, and not some days after-a thing which is not permitted.

43.

All these things did the Apostles appoint,
not for themselves, but for those who should come after them-

for they were apprehensive that in time to come wolves would put on sheep's clothing:

since for themselves the Spirit, the Paraclete,
which was in them, was sufficient:

44.

that, even as He had appointed these laws by their hands,
so He would guide them lawfully.

For they, who had received from our Lord power and authority,
had no need that laws should be appointed for them by others.

45.

For Paul also, and Timothy,
while they were going from place to place in the country of Syria and Cilicia,

committed these same Commands and Laws of the Apostles and elders
to those who were under the hand of the Apostles,

for the churches of the countries in which they were preaching and publishing the Gospel.

[*DIDISCALIA 3-4*]
2ND TEACHING 3-4

46.

The disciples, moreover, after they had appointed these Ordinances and Laws, ceased not from the preaching of the Gospel, or from the wonderful mighty-works which our Lord did by their hands.

For much people was gathered about them every day, who believed in Christ; and they came to them from other cities, and heard their words and received them.

47.

Nicodemus also, and Gamaliel, chiefs of the synagogue of the Jews, used to come to the Apostles in secret, agreeing with their teaching.

Judas, moreover, and Levi, and Peri, and Joseph, and Justus, sons of Hananias, and Caiaphas and Alexander the priests-

48.

they too used to come to the Apostles by night, confessing Christ that He is the Son of God;

but they were afraid of the people of their own nation, so that they did not disclose their mind toward the disciples.

49.

And the Apostles received them affectionately, saying to them:

Do not, by reason of the shame and fear of men, forfeit your salvation before God,

50.

nor have the blood of Christ required of you; even as your fathers, who took it upon them:

for it is not acceptable before God, that, while ye are, *in secret*, with His worshippers, ye should go and associate with the murderers of His adorable Son.

51.

How do ye expect that your faith should be accepted with those that are true, whilst ye are with those that are false?

But it becomes you, as men who believe in Christ, to confess openly this faith which we preach.

52.

And, when they heard these things from the Disciples, those sons of the priests, all of them alike, cried out before the whole company of the Apostles:

"We confess and believe in Christ who was crucified, and we confess that He is from everlasting the Son of God; and those who dared to crucify Him do we renounce.

53.

For even the priests of the people in secret confess Christ;

but, for the sake of the headship among the people which they love,
they are not willing to confess openly;
and they have forgotten that which is written:

"Of knowledge is He the Lord, and before Him avail not crafty devices."

54.

And, when their fathers heard these things from their sons,
they became exceedingly hostile to them:

not indeed because they had believed in Christ,
but because they had declared and spoken openly of the mind of their fathers
before the sons of their people.

55.

But those who believed clove to the disciples,
and departed not from them,

because they saw that, whatsoever they taught the multitude,
they themselves carried into practice before all men;

56.

and, when affliction and persecution arose against the disciples,
they rejoiced to be afflicted with them,

and received with gladness stripes and imprisonment
for the confession of their faith in Christ;

and all the days of their life they preached Christ before the Jews and the Samaritans.

57.

And after the death of the Apostles
there were Guides and Rulers of our Lord, who said to them:

"I am with you, even until the world shall end; "

the Guides disputing with the Jews from the books of the prophets,

and contending also against the deluded pagans
with the terrible mighty-works which they did in the name of Christ.

58.

For all the peoples, even those that dwell in other countries,
quietly and silently received the Gospel of Christ;

and those who became confessors cried out under their persecution:

"This our persecution to-day shall plead on our behalf,
lest we be punished, for having been formerly persecutors *ourselves*."

59.

For there were some of them against whom death by the sword was ordered;

and there were some of them from whom they took away whatsoever they possessed,
and let them go.

And the more affliction arose against them,

the richer and larger did their congregations become;
and with gladness in their hearts did they receive death of every kind.

60.

And by ordination to the priesthood,
which the Apostles themselves had received from our Lord,
did their Gospel wing its way rapidly into the four quarters of the world.

And by mutual visitation they ministered to one another.

[DIDISCALIA 4]

A later document written by Luke, that was added to the much older older Didascalia. Luke's addition does appear somewhat inaccurate, though it is probably close to the facts. Foreign diplomats apparently traveled from their homelands to meet with the Apostles, and thus were ordained to be ministers of the priesthood.

61.

[1] Jerusalem received the ordination to the priesthood,
as did all the country of Palestine,
and the parts occupied by the Samaritans,
and the parts occupied by the Philistines,

and the country of the Arabians,
and of Phoenicia, and the people of Caesarea,

from James,
who was ruler and guide in the church of the Apostles which was built in Zion.

62.

[2] Alexandria the Great, and Thebais,
and the whole of Inner Egypt,

and all the country of Pelusium,
and *extending* as far as the borders of the Indians,

received the Apostles' ordination to the priesthood from Mark the evangelist,

who was ruler and guide there in the church which he had built,
in which, he also ministered.

63.

[3] India, and all the countries belonging to it and round about it,
even to the farthest sea,

received the Apostles' ordination to the priesthood from Judas Thomas,

who was guide and ruler in the church which he had built there,
in which he also ministered there.

64.

[4] Antioch, and Syria,
and Cilicia, and Galatia, even to Pontus, [*the Black Sea coast*]

received the Apostles' ordination to the priesthood from Simon Cephas, [Cephas = Peter]

who himself laid the foundation of the church there, [*when Jesus sent them two by two*]
and was priest and ministered there

up to the time when he went up from thence to [Rome] [*Jerusalem*]
on account of [Simon the sorcerer], [*our Lord Jesus*]

who was [deluding] [*confronting*] the people of [Rome] [*Jerusalem*]
with his [sorceries] [*reproofs*].

65.

[5] The city of Rome, and all Italy,
and Spain, and Britain, and Gaul,
together with all the rest of the countries round about them,

received the Apostles' ordination to the priesthood from Simon Cephas,

[*vis-a-vis diplomats*] who went up from [*Jerusalem to*] Antioch;
and he was ruler and guide there,
in the church which he had built there, and in the places round about it.

66.

[6] Ephesus, and Thessalonica, and all Asia,
and all the country of the Corinthians,
and of all Achaia and the parts round about it,

received the Apostles' ordination to the priesthood from John the evangelist,

who had leaned upon the bosom of our Lord;
who himself built a church there,
and ministered in his office of Guide which *he held* there.

67.

[7] Nicaea, and Nicomedia, and all the country of Bithynia,
and of Inner Galatia, and of the regions round about it,

received the Apostles' ordination to the priesthood from Andrew,
the brother of Simon Cephas,

who was himself Guide and Ruler in the church which he had built there,
and was priest and ministered there.

68.

[8] Byzantium, and all the country of Thrace,
and of the parts about it as far as the great river,
the boundary which separates from the barbarians,

received the Apostles' ordination to the priesthood from [Luke] [*Matthew?*] the apostle,

who himself built a church there,
and ministered there in his office of Ruler and Guide which *he held* there.

69.

[9] Edessa, and all the countries round about it which were on all sides of it,
and Zoba, and Arabia,

and all the North, and the regions round about it,
and the South, and all the regions on the borders of Mesopotamia,

received the Apostles' ordination to the priesthood from Addaeus the Apostle,
one of the seventy-two apostles,

who himself made disciples there, and built a church there,
and was priest and ministered there in his office of Guide which *he held* there.

70.

[10] The whole of Persia, of the Assyrians,
and of the Armenians, and of the Medians,

and of the countries round about Babylon,
the Huzites and the Gelae,

as far as the borders of the Indians,
and as far as the land of Gog and Magog,
and moreover all the countries on all sides,

received the Apostles' ordination to the priesthood from Aggaeus,
a maker of silks, the disciple of Addaeus the Apostle.

71.

The other remaining companions of the Apostles,
moreover went to the distant countries of the barbarians;
and they made disciples from place to place and passed on;

and there they ministered by their preaching;
and there occurred their departure out of this world,

their disciples after them going on *with the work* down to the present day,
nor was any change or addition made by them in their preaching.

72.

Luke, moreover, the evangelist had such diligence
that he wrote the exploits of the Acts of the Apostles,

and the ordinances and laws of the ministry of their priesthood,
and whither each one of them went.

73.

By his diligence, I say,
did Luke write these things, and more than these;

and he placed them in the hand of Priscus and Aquilus, his disciples;
and they accompanied him up to the day of his death,

74.

just as Timothy and Erastus of Lystra, and Menaus,
the first disciples of the Apostles,

accompanied Paul until he was taken up to the city of Rome
because he had withstood Tertullus the orator.

75.

And Nero Caesar despatched with the sword [~~Simon Cephas~~] [Paul] in the city of Rome.

It is disputed by historians whether Peter went to Rome or remained at Caesarea, with the account of his visit to Rome being regarded a forgery to establish the church capital in Rome

It is more likely that Clement travelled from Rome to Jerusalem, to follow the Apostles, and from thence travelled to Antioch and Caesarea with Peter, thence sailing to Rome at about the time of the writing of the letter to the Colossians.

*Thessalonica was the old provincial Roman capital, west of Philippi about 100 miles.
The first letter unto the Thessalonians was written from Athens.*

1ST THESSALONIANS 1-3

1.

Paul,
and Silvanus, and Timotheus,

unto the church of the Thessalonians
which is in God the Father and *in* the Lord Jesus Christ:

Grace *be* unto you, and peace,
from God our Father, and the Lord Jesus Christ.

2.

We give thanks to God always for you all,
making mention of you in our prayers;

Remembering without ceasing your work of faith, and labour of love,
and patience of hope in our Lord Jesus Christ,
in the sight of God and our Father;

Knowing, brethren beloved, your election of God.

3.

For our gospel came not unto you in word only,
but also in power, and in the Holy Ghost,

and in much assurance;
as ye know what manner of men we were among you for your sake.

And ye became followers of us, and of the Lord,
having received the word in much affliction, with joy of the Holy Ghost:

So that ye were ensamples to all that believe in Macedonia and Achaia.

4.

For from you sounded out the word of the Lord,

not only in Macedonia and Achaia,
but also in every place your faith to God-ward is spread abroad;

so that we need not to speak any thing.

5.

For they themselves shew of us what manner of entering in we had unto you,

and how ye turned to God from idols to serve the living and true God;

And to wait for his Son from heaven, whom he raised from the dead,
even Jesus, which delivered us from the wrath to come.

6.

For yourselves, brethren,
know our entrance in unto you, that it was not in vain:

But even after that we had suffered before,
and were shamefully entreated, as ye know, at Philippi,

we were bold in our God to speak unto you
the gospel of God with much contention.

7.

For our exhortation *was* not of deceit,
nor of uncleanness, nor in guile:

But as we were allowed of God to be put in trust with the gospel,
even so we speak;

not as pleasing men,
but God, which trieth our hearts.

8.

For neither at any time used we flattering words, as ye know,

nor a cloke of covetousness;
God *is* witness:

Nor of men sought we glory,
neither of you, nor *yet* of others,

when we might have been burdensome, as the apostles of Christ.

9.

But we were gentle among you,
even as a nurse cherisheth her children:

So being affectionately desirous of you,
we were willing to have imparted unto you,

not the gospel of God only, but also our own souls,
because ye were dear unto us.

10.

For ye remember, brethren, our labour and travail:

for labouring night and day,
because we would not be chargeable unto any of you,
we preached unto you the gospel of God.

11.

Ye *are* witnesses, and God *also*,
how holily and justly and unblameably we behaved ourselves among you that believe:

As ye know how we exhorted and comforted and charged every one of you,
as a father *doth* his children,

That ye would walk worthy of God,
who hath called you unto his kingdom and glory.

12.

For this cause also thank we God without ceasing, because,
when ye received the word of God which ye heard of us,

ye received *it* not *as* the word of men, but as it is in truth,
the word of God, which effectually worketh also in you that believe.

For ye, brethren, became followers of the churches of God
which in Judaea are in Christ Jesus:

13.

for ye also have suffered like things of your own countrymen,
even as they *have* of the Jews:

Who both killed the Lord Jesus, and their own prophets,
and have persecuted us;

and they please not God, and are contrary to all men:

14.

Forbidding us to speak to the Gentiles that they might be saved,
to fill up their sins alway:

for the wrath is come upon them to the uttermost.

But we, brethren, being taken from you for a short time in presence, not in heart,
endeavoured the more abundantly to see your face with great desire.

15.

Wherefore we would have come unto you,
even I Paul, once and again;
but Satan hindered us.

For what *is* our hope, or joy, or crown of rejoicing?
Is it not even ye in the presence of our Lord Jesus Christ at his coming?

For ye are our glory and joy.

1ST THESSALONIANS 3

16.

Wherefore when we could no longer forbear,
we thought it good to be left at Athens alone;

17.

And sent Timotheus,
our brother, and minister of God,
and our fellowlabourer in the gospel of Christ,

18.

to establish you, and to comfort you concerning your faith:

That no man should be moved by these afflictions:
for yourselves know that we are appointed thereunto.

19.

For verily, when we were with you, we told you before
that we should suffer tribulation;
even as it came to pass, and ye know.

20.

For this cause, when I could no longer forbear,
I sent to know your faith,

lest by some means the tempter have tempted you,
and our labour be in vain.

21.

But now when Timotheus came from you unto us,
and brought us good tidings of your faith and charity,

and that ye have good remembrance of us always,
desiring greatly to see us, as we also *to see* you:

22.

Therefore, brethren,
we were comforted over you in all our affliction and distress by your faith:

For now we live, if ye stand fast in the Lord.

23.

For what thanks can we render to God again for you,
for all the joy wherewith we joy for your sakes before our God;

Night and day praying exceedingly that we might see your face,
and might perfect that which is lacking in your faith?

24.

Now God himself and our Father,
and our Lord Jesus Christ, direct our way unto you.

And the Lord make you to increase and abound in love one toward another,
and toward all *men*, even as we *do* toward you:

25.

To the end he may stablish your hearts unblameable in holiness before God,
even our Father,
at the coming of our Lord Jesus Christ with all his saints.

1ST THESSALONIANS 4-5

26.

Furthermore then we beseech you, brethren,
and exhort *you* by the Lord Jesus,

that as ye have received of us how ye ought to walk and to please God,
so ye would abound more and more.

For ye know what commandments we gave you by the Lord Jesus.

27.

For this is the will of God, *even* your sanctification,
that ye should abstain from fornication:

That every one of you should know
how to possess his vessel in sanctification and honour;

Not in the lust of concupiscence,
even as the Gentiles which know not God:

28.

[And] That no *man* go beyond and defraud his brother in *any* matter:
because that the Lord *is* the avenger of all such,
as we also have forewarned you and testified.

29.

For God hath not called us unto uncleanness, but unto holiness.

He therefore that despiseth, despiseth not man,
but God, who hath also given unto us his holy Spirit.

30.

But as touching brotherly love ye need not that I write unto you:
for ye yourselves are taught of God to love one another.

And indeed ye do it toward all the brethren which are in all Macedonia:

but we beseech you, brethren, that ye increase more and more;

31.

And that ye study to be quiet, and to do your own business,
and to work with your own hands, as we commanded you;

That ye may walk honestly toward them that are without,
and *that* ye may have lack of nothing.

32.

But I would not have you to be ignorant, brethren,
concerning them which are asleep,

that ye sorrow not, even as others which have no hope.

33.

For if we believe that Jesus died and rose again,
even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord,
that we which are alive *and* remain unto the coming of the Lord
shall not prevent them which are asleep.

34.

For the Lord himself shall descend from heaven with a shout,
with the voice of the archangel, and with the trump of God:

and the dead in Christ shall rise first:

35.

Then we which are alive *and* remain
shall be caught up together with them in the clouds,
to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words.

1ST THESSALONIANS 5

36.

But of the times and the seasons, brethren,
ye have no need that I write unto you.

For yourselves know perfectly
that the day of the Lord so cometh as a thief in the night.

37.

For when they shall say, Peace and safety;

then sudden destruction cometh upon them,
as travail upon a woman with child; and they shall not escape.

38.

But ye, brethren, are not in darkness,
that that day should overtake you as a thief.

Ye are all the children of light, and the children of the day:
we are not of the night, nor of darkness.

39.

Therefore let us not sleep, as *do* others;
but let us watch and be sober.

For they that sleep sleep in the night;
and they that be drunken are drunken in the night.

40.

But let us, who are of the day, be sober,

putting on the breastplate of faith and love;
and for an helmet, the hope of salvation,

41.

for God hath not appointed us to wrath,
but to obtain salvation by our Lord Jesus Christ, who died for us,
that, whether we wake or sleep, we should live together with him.

Wherefore comfort yourselves together,
and edify one another, even as also ye do [*your brethren*].

42.

And we beseech you, brethren,
to know them which labour among you,
and [*also them that*] are over you in the Lord, and admonish you;
And to esteem them very highly, in love, for their work's sake.
And be at peace among yourselves.

43.

Now we exhort you, brethren,
warn them that are unruly,
comfort the feebleminded,
support the weak, be patient toward all *men*.

44.

See that none render evil for evil unto any *man*;
but ever follow that which is good,
both among yourselves, and to all *men*.

45.

Rejoice evermore.
Pray without ceasing.
In every thing give thanks:
for this is the will of God in Christ Jesus concerning you.

46.

Quench not the Spirit.
Despise not prophesyings.
Prove all things;
hold fast that which is good.

47.

Abstain from all appearance of evil.
And the very God of peace sanctify you wholly;
and your whole spirit and soul
and body be preserved blameless unto the coming of our Lord Jesus Christ.

48.

Faithful *is* he that calleth you,
who also will do *it*.

49.

Brethren, pray for us.

Greet all the brethren with an holy kiss.

50.

I charge you by the Lord
that this epistle be read unto all the holy brethren.

The grace of our Lord Jesus Christ *be* with you.

Amen

2 THESSALONIANS 1-3

Also written from Athens, the location of Plato's Academy. Thessalonica was named after the sister of Alexander the Great. 'Thessala' is Greek for 'sea', and Nike was the goddess of victory.

1.

Paul, and Silvanus, and Timotheus,
unto the church of the Thessalonians
in God our Father and the Lord Jesus Christ:

Grace unto you, and peace,
from God our Father and the Lord Jesus Christ.

2.

We are bound to thank God always for you, brethren,
as it is meet, because *that* your faith groweth exceedingly,
and [*that*] the charity of every one of you all toward each other aboundeth;

So that we ourselves glory in you in the churches of God for your patience
and faith in all your persecutions and tribulations that ye endure:

3.

Which is a manifest token of the righteous judgment of God,
that ye may be counted worthy of the kingdom of God, for which ye also suffer:
Seeing *it is* a righteous thing with God to recompense tribulation
to them that trouble you;

4.

And to you who are troubled,
[*to*] rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
In flaming fire taking vengeance on them that know not God,
and that obey not the gospel of our Lord Jesus Christ:

5.

Who shall be punished with everlasting destruction from the presence of the Lord,
and from the glory of his power;
When he shall come to be glorified in his saints,
and to be admired in all them that believe in that day.

(because our testimony among you was believed)

6.

Wherefore also we pray always for you,
that our God would count you worthy of *this* calling,
and fulfil all the good pleasure of *his* goodness,
and the work of faith with power:

That the name of our Lord Jesus Christ may be glorified in you, and ye in him,
according to the grace of our God and the Lord Jesus Christ.

2ND THESSALONIANS

7.

Now we beseech you, brethren,
by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

That ye be not soon shaken in mind, or be troubled,

neither by spirit, nor by word,
nor by letter as from us, as that the day of Christ is at hand.

8.

Let no man deceive you by any means:

for *that day shall not come*,
except there come a falling away first,
and that man of sin be revealed,

9.

the son of perdition;
Who opposeth and exalteth himself above all that is called God, or that is worshipped;

so that he as God sitteth in the temple of God,
shewing himself that he is God.

10.

Remember ye not,
that, when I was yet with you, I told you these things?

And now ye know what withholdeth,
that he might be revealed in his time.

11.

For the mystery of iniquity doth already work:
only he who now letteth *will let*, until he be taken out of the way.

And then shall that Wicked be revealed,

whom the Lord shall consume with the spirit of his mouth,
and shall destroy with the brightness of his coming:

12.

Even him, whose coming is after the working of Satan
with all power and signs and lying wonders,

And with all deceivableness of unrighteousness in them that perish;

because they received not the love of the truth,
that they might be saved.

13.

And for this cause God shall send them strong delusion,
that they should believe a lie:

That they all might be damned who believed not the truth,
but had pleasure in unrighteousness.

14.

But we are bound to give thanks always to God for you,
brethren beloved of the Lord,

because God hath from the beginning chosen you to salvation
through sanctification of the Spirit and belief of the truth:

15.

Whereunto he called you by our gospel,
to the obtaining of the glory of our Lord Jesus Christ.

Therefore, brethren, stand fast,
and hold the traditions which ye have been taught, whether by word, or our epistle.

16.

Now our Lord Jesus Christ himself,
and God, even our Father,

which hath loved us,
and hath given *us* everlasting consolation and good hope through grace,

Comfort your hearts,
and establish you in every good word and work.

2ND THESSALONIANS 3

17.

Finally, brethren, pray for us,
that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

And that we may be delivered from unreasonable and wicked men:
for all *men* have not faith.

18.

But the Lord is faithful,
who shall stablish you, and keep *you* from evil.

And we have confidence in the Lord touching you,
that ye both do and will do the things which we command you.

And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

19.

Now we command you, brethren, in the name of our Lord Jesus Christ,

that ye withdraw yourselves from every brother that walketh disorderly,
and not after the tradition which he received of us.

For yourselves know how ye ought to follow us:

20.

for we behaved not ourselves disorderly among you;

Neither did we eat any man's bread for nought;

but wrought with labour and travail night and day,
that we might not be chargeable to any of you:

21.

Not because we have not power,
but to make ourselves an ensample unto you to follow us.

For even when we were with you, this we commanded you,
that if any would not work, neither should he eat.

22.

For we hear that there are some which walk among you disorderly,
working not at all, but are busybodies.

Now them that are such we command and exhort by our Lord Jesus Christ,
that with quietness they work, and eat their own bread.

23.

But ye, brethren, be not weary in well doing.

And if any man obey not our word by this epistle,
note that man, and have no company with him, that he may be ashamed.

Yet count *him* not as an enemy,
but admonish *him* as a brother.

24.

Now the Lord of peace himself
give you peace always by all means.

The Lord *be* with you all.

25.

The salutation of Paul with mine own hand,

which is the token in every epistle:
so I write.

The grace of our Lord Jesus Christ *be* with you all.

Amen

1ST CORINTHIANS 1-2

The first letter to the Corinthian church was written from Phillipi, the Roman provincial capital located in the northern region of the Aegean Sea. Written by Stephanas, and Fortunatus, and Achaicus, and Timotheus unto to the Western Greek port facing towards Rome.

1.

Paul,
called *to be* an apostle of Jesus Christ through the will of God,
and Sosthenes *our* brother,

2.

Unto the church of God which is at Corinth,

to them that are sanctified in Christ Jesus, called *to be* saints,
with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3.

Grace *be* unto you, and peace,
from God our Father, and *from* the Lord Jesus Christ.

4.

I thank my God always on your behalf,
for the grace of God which is given you by Jesus Christ;

That in every thing ye are enriched by him,
in all utterance, and *in* all knowledge;

Even as the testimony of Christ was confirmed in you:

5.

So that ye come behind in no gift;
waiting for the coming of our Lord Jesus Christ:

Who shall also confirm you unto the end,
that ye may be blameless in the day of our Lord Jesus Christ.

6.

God *is* faithful,
by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

7.

Now I beseech you, brethren,
by the name of our Lord Jesus Christ,
that ye all speak the same thing, and *that* there be no divisions among you;

but *that* ye be perfectly joined together
in the same mind and in the same judgment.

8.

For it hath been declared unto me of you, my brethren,
by them *which are of the house* of Chloe,
that there are contentions among you.

9.

Now this I say, that every one of you saith,

I am of Paul; and I of Apollos;
and I of Cephas; and I of Christ.

Is Christ divided? was Paul crucified for you?
or were ye baptized in the name of Paul?

10.

I thank God that I baptized none of you,
but Crispus and Gaius;

Lest any should say that I had baptized in mine own name.

And I baptized also the household of Stephanas:
besides, I know not whether I baptized any other.

11.

For Christ sent me not to baptize,
but to preach the gospel: not with wisdom of words,

lest the cross of Christ should be made of none effect.
For the preaching of the cross is to them that perish foolishness;

but unto us which are saved it is the power of God.

12.

For it is written,
I will destroy the wisdom of the wise,
and will bring to nothing the understanding of the prudent.

Where *is* the wise?
where *is* the scribe?

13.

where *is* the disputer of this world?
hath not God made foolish the wisdom of this world?

For after that in the wisdom of God the world by wisdom knew not God,
it pleased God by the foolishness of preaching to save them that believe.

14.

For the Jews require a sign,
and the Greeks seek after wisdom:

But we preach Christ crucified,
unto the Jews a stumblingblock, and unto the Greeks foolishness;

15.

But unto them which are called, both Jews and Greeks,
Christ the power of God, and the wisdom of God.

Because the foolishness of God is wiser than men;
and the weakness of God is stronger than men.

16.

For ye see your calling, brethren,
how that not many wise men after the flesh, [*are called:*]

not many mighty,
not many noble, *are called:*

17.

But God hath chosen the foolish things of the world to confound the wise;
and God hath chosen the weak things of the world to confound the things which are mighty;

18.

And base things of the world, and things which are despised,
hath God chosen,

yea, and things which are not, to bring to nought things that are:

That no flesh should glory in his presence.

19.

But of him are ye in Christ Jesus,
who of God is made unto us wisdom, and righteousness,
and sanctification, and redemption:

That, according as it is written,
He that glorieth, let him glory in the Lord.

1ST CORINTHIANS 2

20.

And I, brethren, when I came to you,
came not with excellency of speech or of wisdom,
declaring unto you the testimony of God.

21.

For I determined not to know any thing among you,
save Jesus Christ, and him crucified.

And I was with you in weakness, and in fear,
and in much trembling.

22.

And my speech and my preaching *was* not with enticing words of man's wisdom,
but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men,
but in the power of God.

23.

Howbeit we speak wisdom among them that are perfect:
yet not the wisdom of this world, nor of the princes of this world, that come to nought:

But we speak the wisdom of God in a mystery,
even the hidden *wisdom*, which God ordained before the world unto our glory:

24.

Which none of the princes of this world knew:
for had they known *it*, they would not have crucified the Lord of glory.

But as it is written,

Eye hath not seen, nor ear heard,
neither have entered into the heart of man,
the things which God hath prepared for them that love him.

25.

But God hath revealed *them* unto us by his Spirit:

for the Spirit searcheth all things,
yea, the deep things of God.

26.

For what man knoweth the things of a man,
save the spirit of man which is in him?

even so the things of God knoweth no man, but the Spirit of God.

27.

Now we have received,
not the spirit of the world, but the spirit which is of God;

that we might know the things that are freely given to us of God.

28.

Which things also we speak,
not in the words which man's wisdom teacheth,

but which the Holy Ghost teacheth;
comparing spiritual things with spiritual.

29.

But the natural man receiveth not the things of the Spirit of God:
for they are foolishness unto him:

neither can he know *them*,
because they are spiritually discerned.

30.

But he that is spiritual judgeth all things,
yet he himself is judged of no man.

For who hath known the mind of the Lord,
that he may instruct him?

But we have the mind of Christ.

1ST CORINTHIANS 3-4

31.

And I, brethren, could not speak unto you as unto spiritual,
but as unto carnal, *even* as unto babes in Christ.

I have fed you with milk, and not with meat:

for hitherto ye were not able *to bear it*,

32.

neither yet now are ye able.

For ye are yet carnal:

for whereas *there is* among you envying, and strife, and divisions,
are ye not carnal, and walk as men?

33.

For while one saith, I am of Paul;

and another, I *am* of Apollos;

are ye not carnal?

34.

Who then is Paul, and who *is* Apollos,

but ministers by whom ye believed,

even as the Lord gave to every man?

35.

I have planted, Apollos watered;

but God gave the increase.

So then neither is he that planteth any thing,

neither he that watereth;

but God that giveth the increase.

36.

Now he that planteth and he that watereth are one:

and every man shall receive his own reward according to his own labour.

For we are labourers together with God:

ye are God's husbandry, *ye are* God's building.

37.

According to the grace of God which is given unto me,

as a wise masterbuilder,

I have laid the foundation, and another buildeth thereon.

38.

But let every man take heed how he buildeth thereupon.

For other foundation can no man lay than that is laid,
which is Jesus Christ.

39.

Now if any man build upon this foundation
gold, silver, precious stones, wood, hay, stubble;

Every man's work shall be made manifest:
for the day shall declare it,

because it shall be revealed by fire;
and the fire shall try every man's work of what sort it is.

40.

If any man's work abide which he hath built thereupon,
he shall receive a reward.

If any man's work shall be burned, he shall suffer loss:
but he himself shall be saved; yet so as by fire.

41.

Know ye not that ye are the temple of God,
and *that* the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy;
for the temple of God is holy, which *temple* ye are.

42.

Let no man deceive himself.

If any man among you seemeth to be wise in this world,
let him become a fool, that he may be wise.

43.

For the wisdom of this world is foolishness with God.

For it is written,
He taketh the wise in their own craftiness.

And again,
The Lord knoweth the thoughts of the wise, that they are vain.

44.

Therefore let no man glory in men.

For all things are yours;

Whether Paul, or Apollos, or Cephas,
or the world, or life, or death,
or things present, or things to come;

45.

all are yours;

And ye are Christ's;
and Christ *is* God's.

46.

Let a man so account of us,
as of the ministers of Christ, and stewards of the mysteries of God.

Moreover it is required in stewards, that a man be found faithful.

47.

But with me it is a very small thing that I should be judged of you,
or of man's judgment:

yea, I judge not mine own self. For I know nothing by myself;
yet am I not hereby justified: but he that judgeth me is the Lord.

48.

Therefore judge nothing before the time,
until the Lord come, who both will bring to light the hidden things of darkness,
and will make manifest the counsels of the hearts:
and then shall every man have praise of God.

49.

And these things, brethren,
I have in a figure transferred to myself and *to* Apollos for your sakes;

that ye might learn in us not to think *of men* above that which is written,
that no one of you be puffed up for one against another.

50.

For who maketh thee to differ *from another*?
and what hast thou that thou didst not receive?

now if thou didst receive *it*,
why dost thou glory, as if thou hadst not received *it*?

51.

Now ye are full, now ye are rich, ye have reigned as kings without us:
and I would to God ye did reign, that we also might reign with you.

52.

For I think that God hath set forth us the apostles last, as it were appointed to death:
for we are made a spectacle unto the world, and to angels, and to men.

53.

We *are* fools for Christ's sake,
but ye *are* wise in Christ;

we *are* weak, but ye *are* strong;
ye *are* honourable, but we *are* despised.

54.

Even unto this present hour we both hunger, and thirst,
and are naked, and are buffeted,
and have no certain dwellingplace;
And labour, working with our own hands:

55.

being reviled, we bless;
being persecuted, we suffer it:

Being defamed, we intreat:

we are made as the filth of the world,
and are the offscouring of all things unto this day.

56.

I write not these things to shame you,
but as my beloved sons I warn *you*.

For though ye have ten thousand instructors in Christ,
yet *have ye* not many fathers:

for in Christ Jesus I have begotten you through the gospel.

57.

Wherefore I beseech you, be ye followers of me.

58.

For this cause have I sent unto you Timotheus,
who is my beloved son, and faithful in the Lord,

who shall bring you into remembrance of my ways which be in Christ,
as I teach every where in every church.

59.

Now some are puffed up,
as though I would not come to you.

But I will come to you shortly, if the Lord will, and will know,
not the speech of them which are puffed up, but the power.

60.

For the kingdom of God *is* not in word,
but in power.

What will ye?
shall I come unto you with a rod,
or in love, and *in* the spirit of meekness?

1ST CORINTHIANS 5-6

61.

It is reported commonly *that there is* fornication among you,
and such fornication as is not so much as named among the Gentiles,
that one should have his father's wife.

And ye are puffed up, and have not rather mourned,
that he that hath done this deed might be taken away from among you.

62.

For I verily, as absent in body, but present in spirit,
have judged already, as though I were present,
concerning him that hath so done this deed,

63.

In the name of our Lord Jesus Christ, when ye are gathered together,
and my spirit, with the power of our Lord Jesus Christ,

To deliver such an one unto Satan for the destruction of the flesh,
that the spirit may be saved in the day of the Lord Jesus.

64.

Your glorying *is* not good.

Know ye not that a little leaven leaveneth the whole lump?

Purge out therefore the old leaven,
that ye may be a new lump, as ye are unleavened.

65.

For even Christ our passover is sacrificed for us:

Therefore let us keep the feast,
not with old leaven,

neither with the leaven of malice and wickedness;
but with the unleavened *bread* of sincerity and truth.

66.

I wrote unto you in an epistle not to company with fornicators:

Yet not altogether with the fornicators of this world,
or with the covetous, or extortioners,
or with idolaters;

for then must ye needs go out of the world.

67.

But now I have written unto you not to keep company,
if any man that is called a brother be a fornicator,

or covetous, or an idolater, or a railer,
or a drunkard, or an extortioner;

68.

with such a one, no, not to eat.

For what have I to do
to judge them also that are without?

69.

do not ye judge them that are within?
But them that are without God judgeth.

Therefore put away from among yourselves that wicked person.

1ST CORINTHIANS 6

70.

Dare any of you, having a matter against another, go to law before the unjust,
and not before the saints?

Do ye not know that the saints shall judge the world?

71.

And if the world shall be judged by you,
are ye unworthy to judge the smallest matters?

Know ye not that we shall judge angels?
how much more things that pertain to this life?

72.

If then ye have judgments of things pertaining to this life,
set them to judge who are least esteemed in the church.

I speak to your shame.

73.

Is it so, that there is not a wise man among you?
no, not one that shall be able to judge between his brethren?

But brother goeth to law with brother,
and that before the unbelievers.

74.

Now therefore, there is utterly a fault among you,
because ye go to law one with another.

Why do ye not rather take wrong?

75.

why do ye not rather *suffer yourselves* to be defrauded?

Nay, ye do wrong, and defraud,
and that *your* brethren.

76.

Know ye not that the unrighteous shall not inherit the kingdom of God?

Be not deceived:

77.

neither fornicators, nor idolaters, nor adulterers,
nor effeminate, nor abusers of themselves with mankind,

78.

Nor thieves, nor covetous,
nor drunkards,

nor revilers, nor extortioners,
shall inherit the kingdom of God.

79.

And such were some of you:
but ye are washed, but ye are sanctified,

but ye are justified in the name of the Lord Jesus,
and by the Spirit of our God.

80.

All things are lawful unto me,
but all things are not expedient:

all things are lawful for me,
but I will not be brought under the power of any.

Meats for the belly, and the belly for meats:
but God shall destroy both it and them.

81.

Now the body *is* not for fornication, but for the Lord;
and the Lord for the body.

And God hath both raised up the Lord,
and will also raise up us by his own power.

82.

Know ye not that your bodies are the members of Christ?

shall I then take the members of Christ,
and make *them* the members of an harlot? God forbid.

83.

What? know ye not that he which is joined to an harlot is one body?
for two, saith he, shall be one flesh.
But he that is joined unto the Lord is one spirit.

84.

Flee fornication.

Every sin that a man doeth is without the body;
but he that committeth fornication sinneth against his own body.

85.

What? know ye not that your body is the temple of the Holy Ghost *which is* in you,
which ye have of God, and ye are not your own?

For ye are bought with a price:
therefore glorify God in your body, and in your spirit, which are God's.

1ST CORINTHIANS 7

86.

Now concerning the things whereof ye wrote unto me:

It is good for a man not to touch a woman.

Nevertheless, *to avoid* fornication,
let every man have his own wife, and let every woman have her own husband.

87.

Let the husband render unto the wife due benevolence:
and likewise also the wife unto the husband.

The wife hath not power of her own body, but the husband:
and likewise also the husband hath not power of his own body, but the wife.

88.

Defraud ye not one the other, except *it be* with consent for a time,
that ye may give yourselves to fasting and prayer;
and come together again, that Satan tempt you not for your incontinency.

89.

But I speak this by permission, *and* not of commandment.
For I would that all men were even as I myself.

But every man hath his proper gift of God,
one after this manner, and another after that.

90.

I say therefore to the unmarried and widows,
It is good for them if they abide even as I.

But if they cannot contain, let them marry:
for it is better to marry than to burn.

91.

And unto the married I command, *yet* not I, but the Lord,
Let not the wife depart from *her* husband:

92.

But and if she depart,
let her remain unmarried, or be reconciled to *her* husband:
and let not the husband put away *his* wife.

But to the rest speak I, not the Lord:

93.

If any brother hath a wife that believeth not,
and she be pleased to dwell with him, let him not put her away.

And the woman which hath an husband that believeth not,
and if he be pleased to dwell with her, let her not leave him.

94.

For the unbelieving husband is sanctified by the wife,
and the unbelieving wife is sanctified by the husband:

else were your children unclean;
but now are they holy.

95.

But if the unbelieving depart, let him depart.

A brother or a sister is not under bondage in such *cases*:
but God hath called us to peace.

96.

For what knowest thou, O wife,
whether thou shalt save *thy* husband?

or how knowest thou, O man,
whether thou shalt save *thy* wife?

97.

But as God hath distributed to every man,
as the Lord hath called every one, so let him walk.

And so ordain I in all churches.

98.

Is any man called being circumcised?
let him not become uncircumcised.

Is any called in uncircumcision?
let him not be circumcised.

99.

Circumcision is nothing, and uncircumcision is nothing,
but the keeping of the commandments of God.

Let every man abide in the same calling wherein he was called.

100.

Art thou called *being* a servant? care not for it:
but if thou mayest be made free, use *it* rather.

101.

For he that is called in the Lord, *being* a servant, is the Lord's freeman:

likewise also he that is called, *being* free, is Christ's servant.

102.

Ye are bought with a price;
be not ye the servants of men.

Brethren, let every man, wherein he is called, therein abide with God.

103.

Now concerning virgins I have no commandment of the Lord:

yet I give my judgment,
as one that hath obtained mercy of the Lord to be faithful.

I suppose therefore that this is good for the present distress,
that *it is* good for a man so to be.

104.

Art thou bound unto a wife?
seek not to be loosed.

Art thou loosed from a wife?
seek not a wife.

105.

But and if thou marry, thou hast not sinned;
and if a virgin marry, she hath not sinned.

Nevertheless such shall have trouble in the flesh: but I spare you.

106.

But this I say, brethren, the time *is* short:

it remaineth,
that both they that have wives be as though they had none;

And they that weep, as though they wept not;
and they that rejoice, as though they rejoiced not;

107.

and they that buy, as though they possessed not;
And they that use this world, as not abusing *it*:

for the fashion of this world passeth away.
But I would have you without carefulness.

108.

He that is unmarried careth for the things that belong to the Lord,
how he may please the Lord:

But he that is married careth for the things that are of the world,
how he may please *his* wife.

109.

There is difference *also* between a wife and a virgin.

The unmarried woman careth for the things of the Lord,
that she may be holy both in body and in spirit:

but she that is married careth for the things of the world,
how she may please *her* husband.

110.

And this I speak for your own profit;
not that I may cast a snare upon you,

but for that which is comely,
and that ye may attend upon the Lord without distraction.

111.

But if any man think that he behaveth himself uncomely toward his virgin,
if she pass the flower of *her* age, and need so require,

let him do what he will, he sinneth not:

let them marry.

112.

Nevertheless he that standeth stedfast in his heart, having no necessity,
but hath power over his own will,

and hath so decreed in his heart that he will keep his virgin, doeth well.

113.

So then he that giveth *her* in marriage doeth well;
but he that giveth *her* not in marriage doeth better.

114.

The wife is bound by the law as long as her husband liveth;

but if her husband be dead,
she is at liberty to be married to whom she will; only in the Lord.

115.

But she is happier if she so abide [*unmarried*], after my judgment:
and I think also that I have the Spirit of God.

The First Letter to the Corinthians

CHAPTER FIVE
Divisions 116-145

1ST CORINTHIANS 8-9

116.

Now as touching things offered unto idols,
we know that we all have knowledge.

Knowledge puffeth up,
but charity edifieth.

117.

And if any man think that he knoweth any thing,
he knoweth nothing yet as he ought to know.

But if any man love God, the same is known of him. [*he knows God and God knows him*]

118.

As concerning therefore the eating of those things that are offered in sacrifice unto idols,
we know that an idol *is* nothing in the world,
and that *there is* none other God but one.

119.

For though there be (*them*) that are called gods,
whether in heaven or in earth,
(as there be gods many, and lords many,)

120.

But to us *there is but* one God, the Father,
of whom *are* all things, and we in him;

and one Lord Jesus Christ,
by whom *are* all things, and we by him.

121.

Howbeit *there is* not in every man that knowledge:

for some with conscience of the idol, unto this hour,
eat *it* as a thing offered unto an idol;
and their conscience being weak is defiled.

122.

But meat commendeth us not to God:

for neither, if we eat, are we the better;
neither, if we eat not, are we the worse.

123.

But take heed lest by any means this liberty of yours
become a stumblingblock to them that are weak.

For if any man see thee which hast knowledge sit at meat in the idol's temple,
shall not the conscience of him which is weak be emboldened
to eat those things which are offered to idols;

124.

And through thy knowledge shall the weak brother perish,
for whom Christ died?

But when ye sin so against the brethren, and wound their weak conscience,
ye sin against Christ.

125.

Wherefore, if meat make my brother to offend, [*against the Law*]
I will eat no flesh while the world standeth,
lest I make my brother to offend [*contrary to the Law*].

1ST CORINTHIANS 9

126.

Am I not an apostle?
am I not free?

have I not seen Jesus Christ our Lord?
are not ye my work in the Lord?

127.

If I be not an apostle unto others, yet doubtless I am to you:
for the seal of mine apostleship are ye in the Lord.

Mine answer to them that do examine me is this,

Have we not power to eat and to drink?

128.

Have we not power to lead about a sister, [*or*] a wife,
as well as other apostles,
and *as* the brethren of the Lord, and Cephas?

Or I only and Barnabas,
have not we power to forbear working?

129.

Who goeth a warfare any time at his own charges?

who planteth a vineyard, and eateth not of the fruit thereof?
or who feedeth a flock, and eateth not of the milk of the flock?

130.

Say I these things as a man?
or saith not the law the same also?

For it is written in the law of Moses,
Thou shalt not muzzle the mouth of the ox that treadeth out the corn.

131.

Doth God take care for oxen?

Or saith he *it* altogether for our sakes?

For our sakes, no doubt, *this* is written:

that he that ploweth should plow in hope;
and that he that thresheth in hope should be partaker of his hope.

132.

If we have sown unto you spiritual things,
is it a great thing if we shall reap your carnal things?

If others be partakers of *this* power over you,
are not we rather [also allowed to partake what is yours]?

133.

Nevertheless we have not used this power;
but suffer [*patiently*] all things, lest we should hinder the gospel of Christ.

134.

Do ye not know that they which minister about holy things
live *of the things* of the temple?

and they which wait at the altar are partakers with the altar?

Even so hath the Lord ordained
that they which preach the gospel should live of the gospel.

135.

But I have used none of these things:
neither have I written these things, that it should be so done unto me:

for *it were* better for me to die,
than that any man should make my glorying void.

136.

For though I preach the gospel,
I have nothing to glory of: for necessity is laid upon me;

yea, woe is unto me, if I preach not the gospel!

137.

For if I do this thing willingly, I have a reward:
but if against my will, a dispensation is committed unto me.

What is my reward then?

138.

Verily that, when I preach the gospel,
I may make the gospel of Christ without charge,
that I abuse not my power in the gospel.

For though I be free from all *men*,
yet have I made myself servant unto all, that I might gain the more.

139.

And unto the Jews I became as a Jew,
that I might gain the Jews;

to them that are under the law, as under the law,
that I might gain them that are under the law;

140.

To them that are without law, as without law,
(being not without law to God, but under the law to Christ,)
that I might gain them that are without law.

To the weak became I as weak,
that I might gain the weak:

141.

I am made all things to all *men*,
that I might by all means save some.

And this I do for the gospel's sake,
that I might be partaker thereof with *you*.

142.

Know ye not that they which run in a race run all,
but one receiveth the prize?

So run, that ye may obtain.

143.

And every man that striveth for the mastery is temperate in all things.

144.

Now they *do it* to obtain a corruptible crown;
but we an incorruptible.

I therefore so run, not as uncertainly;
so fight I, not as one that beateth the air:

145.

But I keep under [*control*] my body,
and bring *it* into subjection:

lest that by any means, when I have preached to others,
I myself should be a castaway.

1ST CORINTHIANS 10 - 11:16

146.

Moreover, brethren,
I would not that ye should be ignorant,

how that all our fathers were under the cloud,
and all passed through the sea;

147.

And were all baptized unto Moses in the cloud and in the sea;

And did all eat the same spiritual meat;
And did all drink the same spiritual drink:

148.

for they drank of that spiritual Rock that followed them:
and that Rock was Christ.

But with many of them God was not well pleased:
for they were overthrown in the wilderness.

149.

Now these things were our examples,
to the intent we should not lust after evil things, as they also lusted.

Neither be ye idolaters, as *were* some of them;
as it is written,

The people sat down to eat and drink, and rose up to play.

150.

Neither let us commit fornication, as some of them committed,
and fell in one day three and twenty thousand.

Neither let us tempt Christ,
as some of them also tempted, and were destroyed of serpents.

Neither murmur ye,
as some of them also murmured, and were destroyed of the destroyer.

151.

Now all these things happened unto them for ensamples:

and they are written for our admonition,
upon whom the ends of the world are come.

Wherefore let him that thinketh he standeth take heed lest he fall.

152.

There hath no temptation taken you but such as is common to man:

but God *is* faithful,
who will not suffer you to be tempted above that ye are able;

but will with the temptation also make a way to escape,

that ye may be able to bear *it*.

153.

Wherefore, my dearly beloved,
flee from idolatry.

I speak as to wise men;
judge ye what I say.

154.

The cup of blessing which we bless,
is it not the communion of the blood of Christ?

The bread which we break,
is it not the communion of the body of Christ?

155.

For we *being* many are one bread, *and* one body:
for we are all partakers of that one bread.

Behold Israel after the flesh:
are not they which eat of the sacrifices partakers of the altar?

156.

What say I then?
that the idol is any thing,
or that which is offered in sacrifice to idols is any thing?

157.

But I *say*, that the things which the Gentiles sacrifice,
they sacrifice to devils, and not to God:

and I would not that ye should have fellowship with devils.

158.

Ye cannot drink the cup of the Lord, and the cup of devils:
ye cannot be partakers of the Lord's table, and of the table of devils.

Do we provoke the Lord to jealousy?
are we stronger than he?

159.

All things are lawful for me,
but all things are not expedient:

all things are lawful for me,
but all things edify not.

160.

Let no man seek his own,
but every man another's *wealth*.

Whatsoever is sold in the shambles, *that* eat,
asking no question for conscience sake:

For the earth *is* the Lord's, and the fulness thereof.

161.

If any of them that believe not bid you *to a feast*,
and ye be disposed to go;

whatsoever is set before you, eat,
asking no question for conscience sake.

162.

But if any man say unto you,
This is offered in sacrifice unto idols,

eat not for his sake, [*of him*] that shewed it, and for conscience sake:
for the earth *is* the Lord's, and the fulness thereof:

163.

Conscience, I say, not thine own, but of the other:
for why is my liberty judged of another *man's* conscience?

For if I by grace be a partaker,
why am I evil spoken of for that for which I give thanks?

164.

Whether therefore ye eat, or drink,
or whatsoever ye do, do all to the glory of God.

Give none offence,
neither to the Jews, nor to the Gentiles, nor to the church of God:

165.

Even as I please all *men* in all *things*,
not seeking mine own profit, but the *profit* of many, that they may be saved.

1ST CORINTHIANS 11

Be ye followers of me, even as I also *am* of Christ.

166.

Now I praise you, brethren,
that ye remember me in all things,
and keep the ordinances, as I delivered *them* to you.

167.

But I would have you know,
that the head of every man is Christ;

and the head of the woman *is* the man;
and the head of Christ *is* God.

168.

Every man praying or prophesying,
having *his* head covered, dishonoureth his head.

But every woman that prayeth or prophesieth
with *her* head uncovered dishonoureth her head:
for that is even all one as if she were shaven.

169.

For if the woman be not covered,
let her also be shorn:

but if it be a shame for a woman to be shorn or shaven,
let her be covered.

170.

For a man indeed ought not to cover *his* head,
forasmuch as he is the image and glory of God:
but the woman is the glory of the man.

171.

For the man is not of the woman;
but the woman of the man.

Neither was the man created for the woman;
but the woman for the man.

172.

For this cause ought the woman to have power on *her* head
because of the angels.

173.

Nevertheless neither is the man without the woman,
neither the woman without the man, in the Lord.

For as the woman *is* of the man,
even so *is* the man also by the woman; but all things *are* of God.

174.

Judge in yourselves:
is it comely that a woman pray unto God uncovered?

Doth not even nature itself teach you,
that, if a man have long hair, it is a shame unto him?

175.

But if a woman have long hair, it is a glory to her:
for *her* hair is given her for a covering.

[11:16] But if any man seem to be contentious,
we have no such custom, neither the churches of God.

1ST CORINTHIANS 11:17 - 12

176.

[11:17] Now in this that I declare *unto you*,
I praise *you* not,
that ye come together not for the better, but for the worse.

177.

For first of all, when ye come together in the church,
I hear that there be divisions among you;
and I partly believe it.

178.

For there must be also heresies among you,
that they which are approved
may be made manifest among you.

179.

When ye come together therefore into one place,
this is not to eat the Lord's supper.

For in eating every one taketh before *other* his own supper:
and one is hungry, and another is drunken.

180.

What? have ye not houses to eat and to drink in?

or despise ye the church of God,
and shame them that have not?

181.

What shall I say to you?
shall I praise you in this?

I praise *you* not.

182.

For I have received of the Lord that which also I delivered unto you,
That the Lord Jesus, the *same* night in which he was betrayed took bread:
And when he had given thanks, he brake *it*, and said,

183.

Take, eat:
this is my body, which is broken for you:
this do in remembrance of me.

After the same manner also *he took* the cup,
when he had supped, saying,

184.

This cup is the new testament in my blood:
this do ye, as oft as ye drink *it*,
in remembrance of me.

For as often as ye eat this bread, and drink this cup,
ye do shew the Lord's death till he come.

185.

Wherefore whosoever shall eat this bread,
and drink *this* cup of the Lord, unworthily,
shall be guilty of the body and blood of the Lord.

186.

But let a man examine himself,
and so let him eat of *that* bread, and drink of *that* cup.

For he that eateth and drinketh unworthily,
eateth and drinketh damnation to himself,
not discerning the Lord's body.

187.

For this cause many *are* weak and sickly among you,
and many sleep.

For if we would judge ourselves,
we should not be judged.

188.

But when we are judged, we are chastened of the Lord,
that we should not be condemned with the world.

Wherefore, my brethren, when ye come together to eat, tarry one for another.

189.

And if any man hunger, let him eat at home;
that ye come not together unto condemnation.

And the rest will I set in order when I come.

1ST CORINTHIANS 12

190.

Now concerning spiritual *gifts*,
brethren, I would not have you ignorant.

Ye know that ye were Gentiles,
carried away unto these dumb idols, even as ye were led.

191.

Wherefore I give you to understand,
that no man speaking by the Spirit of God calleth Jesus accursed:

and *that* no man can say that Jesus is the Lord,
but by the Holy Ghost.

192.

Now there are diversities of gifts,
but the same Spirit.

And there are differences of administrations,
but the same Lord.

193.

And there are diversities of operations,
but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal.

194.

For to one is given by the Spirit the word of wisdom;

to another the word of knowledge by the same Spirit;
To another faith by the same Spirit;

to another the gifts of healing by the same Spirit;

195.

To another the working of miracles;

to another prophecy;
to another discerning of spirits;

to another *divers* kinds of tongues;
to another the interpretation of tongues:

196.

But all these worketh that one and the selfsame Spirit, dividing
to every man severally as he will.

For as the body is one, and hath many members,
and all the members of that one body, being many, are one body:
so also *is* Christ.

197.

For by one Spirit are we all baptized into one body,
whether *we be* Jews or Gentiles,
whether *we be* bond or free;

and have been all made to drink into one Spirit.

198.

For the body is not one member, but many.

If the foot shall say,
Because I am not the hand, I am not of the body;
is it therefore not of the body?

199.

And if the ear shall say,
Because I am not the eye, I am not of the body;
is it therefore not of the body?

200.

If the whole body *were* an eye, where *were* the hearing?
If the whole *were* hearing, where *were* the smelling?

201.

But now hath God set the members
every one of them in the body, as it hath pleased him.

And if they were all one member, where *were* the body?

202.

But now *are they* many members, yet but one body.

And the eye cannot say unto the hand,
I have no need of thee:

nor again the head to the feet,
I have no need of you.

203.

Nay, much more those members of the body,
which seem to be more feeble, are necessary:

204.

And those *members* of the body,
which we think to be less honourable,

upon these we bestow more abundant honour;
and our uncomely *parts* have more abundant comeliness.

205.

For our comely *parts* have no need:

but God hath tempered the body together,
having given more abundant honour to that *part* which lacked:

206.

That there should be no schism in the body;
but *that* the members should have the same care one for another.

And whether one member suffer, all the members suffer with it;
or one member be honoured, all the members rejoice with it.

207.

Now ye are the body of Christ, and members in particular.

208.

And God hath set some in the church,
first apostles, secondarily prophets, thirdly teachers,

after that miracles, then gifts of healings,
helps, governments, diversities of tongues.

209.

Are all apostles?
are all prophets? *are* all teachers?

are all workers of miracles?
Have all the gifts of healing?

210.

do all speak with tongues?
do all interpret?

But covet earnestly the best gifts:
and yet shew I unto you a more excellent way.

1ST CORINTHIANS 13-14

211.

Though I speak with the tongues of men and of angels,
and have not charity,

I am become *as* sounding brass, or a tinkling cymbal.

212.

And though I have *the gift of* prophecy,
and understand all mysteries, and all knowledge;

and though I have all faith, so that I could remove mountains,
and have not charity, I am nothing.

213.

And though I bestow all my goods to feed *the poor*,

and though I give my body to be burned,
and have not charity, it profiteth me nothing.

214.

Charity suffereth long, *and* is kind;

charity envieth not;
charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly,

215.

seeketh not her own,
is not easily provoked,
thinketh no evil;

Rejoiceth not in iniquity,
but rejoiceth in the truth;

216.

Beareth all things,
believeth all things,

hopeth all things,
endureth all things.

217.

Charity never faileth:
but whether *there be* prophecies, they shall fail;

whether *there be* tongues, they shall cease;
whether *there be* knowledge, it shall vanish away.

218.

For we know in part, and we prophesy in part.

But when that which is perfect is come,
then that which is in part shall be done away.

219.

When I was a child, I spake as a child,
I understood as a child, I thought as a child:

but when I became a man, I put away childish things.

220.

For now we see through a glass, darkly;
but then face to face:

now I know in part;
but then shall I know even as also I am known.

221.

And now abideth faith, hope, charity,
these three;
but the greatest of these *is* charity.

1ST CORINTHIANS 14.

Follow after charity,
and desire spiritual *gifts*,

but rather that ye may prophesy.

222.

For he that speaketh in an *unknown* tongue
speaketh not unto men, but unto God:

for no man understandeth *him*;
howbeit in the spirit he speaketh mysteries.

223.

But he that prophesieth speaketh unto men
to edification, and exhortation, and comfort.

He that speaketh in an *unknown* tongue edifieth himself;
but he that prophesieth edifieth the church.

224.

I would that ye all spake with tongues,
but rather that ye prophesied:

for greater *is* he that prophesieth than he that speaketh with tongues,
except he interpret, that the church may receive edifying.

225.

Now, brethren, if I come unto you speaking with tongues,
what shall I profit you, except I shall speak to you either by revelation,
or by knowledge, or by prophesying, or by doctrine?

226.

And even things without life giving sound, whether pipe or harp,
except they give a distinction in the sounds,
how shall it be known what is piped or harped?

227.

For if the trumpet give an uncertain sound,
who shall prepare himself to the battle?

So likewise ye, except ye utter by the tongue words easy to be understood,

how shall it be known what is spoken?
for ye shall speak into the air.

228.

There are, it may be, so many kinds of voices in the world,
and none of them *is* without signification.

Therefore if I know not the meaning of the voice,

I shall be unto him that speaketh a barbarian,
and he that speaketh *shall be* a barbarian unto me.

229.

Even so ye, forasmuch as ye are zealous of spiritual *gifts*,
seek that ye may excel to the edifying of the church.

Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

230.

For if I pray in an *unknown* tongue,
my spirit prayeth, but my understanding is unfruitful.

What is it then?

231.

I will pray with the spirit,
and I will pray with the understanding also:

I will sing with the spirit,
and I will sing with the understanding also.

232.

Else when thou shalt bless with the spirit,
how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks,
seeing he understandeth not what thou sayest?

For thou verily givest thanks well,
but the other is not edified.

233.

I thank my God,
I speak with tongues more than ye all:

Yet in the church I had rather speak five words with my understanding,
that *by my voice* I might teach others also,
than ten thousand words in an *unknown* tongue.

234.

Brethren, be not children in understanding:

howbeit, in malice, be ye children,
but in understanding, be men.

235.

In the law it is written,
With *men of* other tongues and other lips will I speak unto this people;

and yet for all that will they not hear me,
saith the Lord.

236.

Wherefore tongues are for a sign, not to them that believe,
but to them that believe not:

but prophesying *serveth* not for them that believe not,
but for them which believe.

237.

If therefore the whole church be come together into one place, and all speak with tongues,
and there come in *those that are* unlearned, or unbelievers,
will they not say that ye are mad?

238.

But if all prophesy, and there come in one that believeth not, or *one* unlearned,
he is convinced of all, he is judged of all:

And thus are the secrets of his heart made manifest;
and so falling down on *his* face he will worship God,
and report that God is in you of a truth.

239.

How is it then, brethren?
when ye come together, every one of you hath a psalm,

hath a doctrine, hath a tongue,
hath a revelation, hath an interpretation.

240.

Let all things be done unto edifying.

If any man speak in an *unknown* tongue,
let it be by two, or at the most *by* three,
and *that* by course; and let one interpret.

But if there be no interpreter,
let him keep silence in the church; and let him speak to himself, and to God.

241.

Let the prophets speak two or three,
and let the other judge.

If *any thing* be revealed to another that sitteth by,
let the first hold his peace.

For ye may all prophesy one by one,
that all may learn, and all may be comforted.

242.

And the spirits of the prophets are subject to the prophets.

For God is not *the author* of confusion,
but of peace, as in all churches of the saints.

243.

Let your women keep silence in the churches:
for it is not permitted unto them to speak;

but *they are commanded* to be under obedience, as also saith the law.

And if they will learn any thing, let them ask their husbands at home:

for it is a shame for women to speak in the church.

244.

What? came the word of God out from you?
or came it unto you only?

If any man think himself to be a prophet, or spiritual,
let him acknowledge that the things that I write unto you are the commandments of the Lord.

245.

But if any man be ignorant, let him be ignorant.

Wherefore, brethren, covet to prophesy,
and forbid not to speak with tongues.

Let all things be done decently and in order.

The First Letter to the Corinthians

CHAPTER NINE
Divisions 246-270

1ST CORINTHIANS 15:1 - 15:38

246.

Moreover, brethren,
I declare unto you the gospel which I preached unto you,
which also ye have received, and wherein ye stand;

By which also ye are saved,
if ye keep in memory what I preached unto you,
unless ye have believed in vain.

247.

For I delivered unto you first of all that which I also received,
how that Christ died for our sins according to the scriptures;

And that he was buried,

248.

and that he rose again the third day according to the scriptures:

And that he was seen of Cephas, then of the twelve:

249.

After that, he was seen of above five hundred brethren at once;
of whom the greater part remain unto this present, but some are fallen asleep.

250.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also,
as of one born out of due time.

251.

For I am the least of the apostles,
that am not meet to be called an apostle, because I persecuted the church of God.

But by the grace of God I am what I am:

252.

and his grace which *was bestowed* upon me was not in vain;
but I laboured more abundantly than they all:

yet not I, but the grace of God which was with me.

253.

Therefore whether *it were* I or they,
so we preach, and so ye believed.

254.

Now if Christ be preached that he rose from the dead,
how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead,
then is Christ not risen:

255.

And if Christ be not risen,
then *is* our preaching vain, and your faith *is* also vain.

Yea, and we are found false witnesses of God;

256.

because we have testified of God that he raised up Christ:
whom he raised not up,
if so be that the dead rise not.

For if the dead rise not,
then is not Christ raised:

257.

And if Christ be not raised, your faith *is* vain;
ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

258.

If in this life only we have hope in Christ,
we are of all men most miserable.

But now is Christ risen from the dead,
and become the firstfruits of them that slept.

259.

For since by man *came* death,
by man *came* also the resurrection of the dead.

For as in Adam all die,
even so in Christ shall all be made alive.

260.

But every man in his own order:

Christ the firstfruits;
afterward they that are Christ's at his coming.

261.

Then *cometh* the end,
when he shall have delivered up the kingdom to God, even the Father;

when he shall have put down all rule and all authority and power.

262.

For he must reign,
till he hath put all enemies under his feet.

The last enemy *that* shall be destroyed *is* death.
For he hath put all things under his feet.

263.

But when he saith all things are put under *him*,
it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him,
then shall the Son also himself be subject unto Him that put all things under him,
that God may be all in all.

264.

Else what shall they do which are baptized for the dead,
if the dead rise not at all?

265.

Why are they then baptized for the dead?
And why stand we in jeopardy every hour?

I protest by your rejoicing which I have in Christ Jesus our Lord,
I die daily.

266.

If after the manner of men I have fought with beasts at Ephesus,
what advantageth it me, if the dead rise not?

let us eat and drink; for to morrow we die.

267.

Be not deceived:
evil communications corrupt good manners.

268.

Awake to righteousness, and sin not;
for some have not the knowledge of God:

I speak *this* to your shame.

269.

But some *man* will say,
How are the dead raised up?
and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die:

270.

And that which thou sowest,
thou sowest not that body that shall be,
but bare grain, it may chance of wheat, or of some other *grain*:

[15:38] But God giveth it a body as it hath pleased him,
and to every seed his own body.

1ST CORINTHIANS 15:39 - 16

271.

[15:39] All flesh *is* not the same flesh:

but *there is* one *kind of* flesh of men,
another flesh of beasts,

another of fishes,
and another of birds.

272.

There are also celestial bodies, and bodies terrestrial:

but the glory of the celestial *is* one,
and the *glory* of the terrestrial *is* another.

273.

There is one glory of the sun,
and another glory of the moon,

and another glory of the stars:
for *one* star differeth from *another* star in glory.

274.

So also *is* the resurrection of the dead.

It is sown in corruption; it is raised in incorruption:

275.

It is sown in dishonour; it is raised in glory:
it is sown in weakness; it is raised in power:

It is sown a natural body; it is raised a spiritual body.

276.

There is a natural body, and there is a spiritual body.

And so it is written,
The first man Adam was made a living soul;
the last Adam *was made* a quickening spirit.

277.

Howbeit, that *was* not first which is spiritual,

but that which is natural;
and afterward that which is spiritual.

The first man *is* of the earth, earthy:
the second man *is* the Lord from heaven.

278.

As *is* the earthy, such *are* they also that are earthy:
and as *is* the heavenly, such *are* they also that are heavenly.

And as we have borne the image of the earthy,
we shall also bear the image of the heavenly.

279.

Now this I say, brethren,
that flesh and blood cannot inherit the kingdom of God;
neither doth corruption inherit incorruption.

280.

Behold, I shew you a mystery;
We shall not all sleep, but we shall all be changed,
In a moment, in the twinkling of an eye, at the last trump:

281.

for the trumpet shall sound,
and the dead shall be raised incorruptible, and we shall be changed.
For this corruptible must put on incorruption,
and this mortal *must* put on immortality.

282.

So when this corruptible shall have put on incorruption,
and this mortal shall have put on immortality,
then shall be brought to pass the saying that is written,

283.

Death is swallowed up in victory.
O death, where *is* thy sting?
O grave, where *is* thy victory?

284.

The sting of death *is* sin;
and the strength of sin *is* the law.
But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

285.

Therefore, my beloved brethren, be ye stedfast, unmoveable,
always abounding in the work of the Lord,
forasmuch as ye know that your labour is not in vain in the Lord.

286.

Now concerning the collection for the saints,
as I have given order to the churches of Galatia, even so do ye.

287.

Upon the first *day* of the week let every one of you lay by him in store,
as *God* hath prospered him,
that there be no gatherings when I come.

288.

And when I come,
whomsoever ye shall approve by *your* letters,
them will I send to bring your liberality unto Jerusalem.

And if it be meet that I go also, they shall go with me.

289.

Now I will come unto you, when I shall pass through Macedonia:
for I do pass through Macedonia.

And it may be that I will abide, yea, and winter with you,
that ye may bring me on my journey whithersoever I go.

290.

For I will not see you now by the way;
but I trust to tarry a while with you, if the Lord permit.

But I will tarry at Ephesus until Pentecost.

For a great door and effectual is opened unto me,
and *there are* many adversaries.

291.

Now if Timotheus come,
see that he may be with you without fear:

for he worketh the work of the Lord, as I also *do*.

292.

Let no man therefore despise him:

but conduct him forth in peace, that he may come unto me:
for I look for him with the brethren.

293.

As touching *our* brother Apollos,
I greatly desired him to come unto you with the brethren:

but his will was not at all to come at this time;
but he will come when he shall have convenient time.

294.

Watch ye, stand fast in the faith,
quit you like men, be strong.

Let all your things be done with charity.

295.

I beseech you, brethren,
(ye know the house of Stephanas, that it is the firstfruits of Achaia,
and *that* they have addicted themselves to the ministry of the saints,)

That ye submit yourselves unto such,
and to every one that helpeth with *us*, and laboureth.

296.

I am glad of the coming of Stephanas and Fortunatus and Achaicus:
for that which was lacking on your part they have supplied.

For they have refreshed my spirit and your's:
therefore acknowledge ye them that are such.

297.

The churches of Asia salute you.

Aquila and Priscilla salute you much in the Lord,
with the church that is in their house.

298.

All the brethren greet you.

Greet ye one another with an holy kiss.

299.

The salutation of *me* Paul with mine own hand.

If any man love not the Lord Jesus Christ,
let him be Anathema Maranatha.

300.

The grace of our Lord Jesus Christ *be* with you.

My love *be* with you all in Christ Jesus.

Amen

2ND CORINTHIANS 1 - 2

Written from Philippi, the Roman provincial capital adjacent to the ancient Greek citadel of Troy, with Timothy and Lucas [and probably Titus].

Another letter of Paul's, of stern rebuke for the Corinthian church, 'The Letter of Tears' was delivered to Corinth by Titus, although it appears to be lost, or placed in 2nd Corinthians.

1.

Paul, an apostle of Jesus Christ by the will of God,
and Timothy *our* brother,

unto the church of God which is at Corinth,
with all the saints which are in all Achaia:

2.

Grace *be* to you and peace
from God our Father, and *from* the Lord Jesus Christ.

3.

Blessed *be* God,
even the Father of our Lord Jesus Christ,
the Father of mercies, and the God of all comfort;

4.

Who comforteth us in all our tribulation,

that we may be able to comfort them which are in any trouble,
by the comfort wherewith we ourselves are comforted of God.

5.

For as the sufferings of Christ abound in us,
so our consolation also aboundeth by Christ.

6.

And whether we be afflicted,
it is for your consolation and salvation,
which is effectual in the enduring of the same sufferings which we also suffer:

or whether we be comforted,
it is for your consolation and salvation.

7.

And our hope of you *is* stedfast,

knowing, that as ye are partakers of the sufferings,
so *shall ye be* also of the consolation.

8.

For we would not, brethren,
have you ignorant of our trouble which came to us in Asia,

that we were pressed out of measure, above strength,

insomuch that we despaired even of life:

9.

But we had the sentence of death in ourselves,
that we should not trust in ourselves,
but in God which raiseth the dead:

Who delivered us from so great a death, and doth deliver:

10.

in whom we trust that he will yet deliver *us*;

Ye also helping together by prayer for us,
that for the gift *bestowed* upon us by the means of many persons
thanks may be given by many on our behalf.

11.

For our rejoicing is this,
the testimony of our conscience,

that in simplicity and godly sincerity,
not with fleshly wisdom, but by the grace of God,

we have had our conversation in the world, and more abundantly to you-ward.

12.

For we write none other things unto you,
than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

As also ye have acknowledged us in part,
that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

13.

And in this confidence I was minded to come unto you before,
that ye might have a second benefit;

And to pass by you into Macedonia,
and to come again out of Macedonia unto you,

and of you to be brought on my way toward Judaea.

14.

When I therefore was thus minded, did I use lightness?

or the things that I purpose,
do I purpose according to the flesh,

that with me there should be yea, yea, and nay, nay?

But *as* God *is* true,
our word toward you was not yea and nay.

15.

For the Son of God, Jesus Christ,
who was preached among you by us,
even by me and Silvanus and Timotheus,

was not yea and nay, but in him was yea.
For all the promises of God in him *are* yea,
and in him Amen, unto the glory of God by us.

16.

Now he which stablisheth us with you in Christ,
and hath anointed us, *is* God;

Who hath also sealed us,
and given the earnest of the Spirit in our hearts.

17.

Moreover I call God for a record upon my soul,
that to spare you I came not as yet unto Corinth.

Not for that we have dominion over your faith,
but are helpers of your joy:
for by faith ye stand.

2ND CORINTHIANS 2

18.

But I determined this with myself,
that I would not come again to you in heaviness.

For if I make you sorry,
who is he then that maketh me glad, but the same which is made sorry by me?

19.

And I wrote this same unto you, lest, when I came,
I should have sorrow from them of whom I ought to rejoice;

having confidence in you all,
that my joy is *the joy* of you all.

20.

For out of much affliction and anguish of heart
I wrote unto you with many tears;

not that ye should be grieved,
but that ye might know the love which I have more abundantly unto you.

21.

But if any have caused grief, he hath not grieved me, but in part:
that I may not overcharge you all.

Sufficient to such a man *is* this punishment,
which *was inflicted* of many.

22.

So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*,
lest perhaps such a one should be swallowed up with overmuch sorrow.

Wherefore I beseech you that ye would confirm *your* love toward him.

23.

For to this end also did I write,
that I might know the proof of you, whether ye be obedient in all things.

To whom ye forgive any thing, I *forgive* also:

24.

for if I forgave any thing,
to whom I forgave *it*, for your sakes *I forgave it*
in the person of Christ;

Lest Satan should get an advantage of us:
for we are not ignorant of his devices.

25.

Furthermore,
when I came to Troas to *preach* Christ's gospel,
and a door was opened unto me of the Lord,

26.

I had no rest in my spirit,
because I found not Titus my brother:

but taking my leave of them,
I went from thence into Macedonia.

27.

Now thanks *be* unto God,
which always causeth us to triumph in Christ,
and maketh manifest the savour of his knowledge by us in every place.

28.

For we are unto God a sweet savour of Christ,
in them that are saved, and in them that perish:

29.

To the one *we are* the savour of death unto death;
and to the other the savour of life unto life.

30.

And who *is* sufficient for these things?

For we are not as many, which corrupt the word of God:
but as of sincerity, but as of God,
in the sight of God speak we in Christ.

The Second Letter to the Corinthians

CHAPTER TWO
Divisions 31-65

2ND CORINTHIANS 3 - 5:19

31.

Do we begin again to commend ourselves?

or need we, as some *others*,
epistles of commendation to you, or of commendation from you?

Ye are our epistle written in our hearts, known and read of all men:

32.

For ye are manifestly declared to be the epistle of Christ ministered by us,
written not with ink, but with the Spirit of the living God;
not in tables of stone, but in fleshy tables of the heart.

33.

And such trust have we through Christ to God-ward:

Not that we are sufficient of ourselves to think any thing as of ourselves;
but our sufficiency *is* of God;

34.

Who also hath made us able ministers of the new testament;

not of the letter, but of the spirit:
for the letter killeth, but the spirit giveth life.

35.

But if the ministration of death,
written *and* engraven in stones, was glorious,

so that the children of Israel could not stedfastly behold the face of Moses
for the glory of his countenance; which *glory* was to be done away:

36.

How shall not the ministration of the spirit be rather glorious?

For if the ministration of condemnation *be* glory,
much more doth the ministration of righteousness exceed in glory.

37.

For even that which was made glorious
had no glory in this respect, by reason of the glory that excelleth.

For if that which is done away *was* glorious,
much more that which remaineth *is* glorious.

38.

Seeing then that we have such hope,
we use great plainness of speech:

And not as Moses, *which* put a vail over his face,
that the children of Israel could not stedfastly look to the end of that which is abolished:

39.

But their minds were blinded:
for until this day remaineth the same vail
untaken away in the reading of the old testament;
which *vail* is done away in Christ.

40.

But even unto this day,
when Moses is read, the vail is upon their heart.

Nevertheless when it shall turn to the Lord,
the vail shall be taken away.

41.

Now the Lord is that Spirit:
and where the Spirit of the Lord *is*, there *is* liberty.

But we all,
with open face beholding as in a glass the glory of the Lord,

are changed into the same image from glory to glory,
even as by the Spirit of the Lord.

42.

Therefore seeing we have this ministry,
as we have received mercy, we faint not;

But have renounced the hidden things of dishonesty,

43.

not walking in craftiness,
nor handling the word of God deceitfully;

but by manifestation of the truth
commending ourselves to every man's conscience in the sight of God.

44.

But if our gospel be hid,
it is hid to them that are lost:

In whom the god of this world hath blinded
the minds of them which believe not,

lest the light of the glorious gospel of Christ, who is the image of God,
should shine unto them.

45.

For we preach not ourselves, but Christ Jesus the Lord;
and ourselves your servants for Jesus' sake.

For God, who commanded the light to shine out of darkness,
hath shined in our hearts,

46.

to *give* the light of the knowledge of the glory of God
in the face of Jesus Christ.

But we have this treasure in earthen vessels,
that the excellency of the power may be of God, and not of us.

47.

We are troubled on every side, yet not distressed;
we are perplexed, but not in despair;

Persecuted, but not forsaken;
cast down, but not destroyed;

48.

Always bearing about in the body the dying of the Lord Jesus,
that the life also of Jesus might be made manifest in our body.

For we which live are alway delivered unto death for Jesus' sake,
that the life also of Jesus might be made manifest in our mortal flesh.

49.

So then death worketh in us, but life in you.

We having the same spirit of faith,
according as it is written,

I believed, and therefore have I spoken;

50.

we also believe, and therefore speak;

Knowing that he which raised up the Lord Jesus
shall raise up us also by Jesus, and shall present *us* with you.

51.

For all things *are* for your sakes,
that the abundant grace might through the thanksgiving of many,
redound to the glory of God.

For which cause we faint not;

52.

but though our outward man perish,
yet the inward *man* is renewed day by day.

For our light affliction, which is but for a moment,
worketh for us a far more exceeding *and* eternal weight of glory;

53.

While we look not at the things which are seen, but at the things which are not seen:
for the things which are seen *are* temporal;
but the things which are not seen *are* eternal.

2ND CORINTHIANS 5

54.

For we know that if our earthly house of *this* tabernacle were dissolved,
we have a building of God,
an house not made with hands, eternal in the heavens.

For in this we groan,
earnestly desiring to be clothed upon
with our house which is from heaven:

55.

If so be that being clothed,
we shall not be found naked.

For we that are in *this* tabernacle do groan, being burdened:
not for that we would be unclothed, but clothed upon,
that mortality might be swallowed up of life.

56.

Now he that hath wrought us for the selfsame thing *is* God,
who also hath given unto us the earnest of the Spirit.

Therefore *we are* always confident, (For we walk by faith, not by sight:)
knowing that, whilst we are at home in the body, we are absent from the Lord:

57.

We are confident, and willing
rather to be absent from the body, and to be present with the Lord.

Wherefore we labour, that,
whether present or absent, we may be accepted of him.

58.

For we must all appear before the judgment seat of Christ;

that every one may receive [*recompense for*] the things *done in the* body,
according to [*all*] that he hath done, whether *it be* good or bad.

59.

Knowing therefore the terror of the Lord,
we persuade men; but we are made manifest unto God;

and I trust [*we*] also are made manifest in your consciences.

60.

For we commend not ourselves again unto you,

but give you occasion to glory on our behalf,
that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

61.

For whether we be beside ourselves, *it is* to God:
or whether we be sober, *it is* for your cause.

For the love of Christ constraineth us;

62.

because we thus judge, that if one died for all, then were all dead:

And *that* he died for all, that they which live should not henceforth live unto themselves,
but unto him which died for them, and rose again.

63.

Wherefore henceforth know we no man after the flesh:

yea, though we have known Christ after the flesh,
yet now henceforth know we *him* no more.

64.

Therefore if any man *be* in Christ,
he is a new creature: old things are passed away;

behold, all things are become new.

And all things *are* of God, who hath reconciled us to Himself by Jesus Christ,
and hath given to us the ministry of reconciliation;

65.

[5:19] To wit, that God was in Christ,
reconciling the world unto Himself,
not imputing their trespasses unto them;
and hath committed unto us the word of reconciliation.

2ND CORINTHIANS 5:20 - 7

66.

[5:20] Now then we are ambassadors for Christ,
as though God did beseech *you* by us:

[*and*] we pray *you* in Christ's stead,
be ye reconciled to God.

For He hath made him [*to reconcile*] sin for us, who knew no sin;
that we might be made the righteousness of God in him.

67.

We then, *as* workers together *with him*,
beseech *you* also that ye receive not the grace of God in vain.

(For He saith, I have heard thee in a time accepted,
and in the day of salvation have I succoured thee:

behold, now *is* the accepted time;
behold, now *is* the day of salvation.)

68.

Giving no offence in any thing,
that the ministry be not blamed:

But in all *things* approving ourselves as the ministers of God,
in much patience,

69.

in afflictions, in necessities,
in distresses,

In stripes, in imprisonments,
in tumults,

in labours,
in watchings, in fastings;

70.

By pureness,
by knowledge, by longsuffering,

by kindness,
by the Holy Ghost, by love unfeigned,
By the word of truth, by the power of God,

by the armour of righteousness on the right hand and on the left,

71.

By honour and dishonour,
by evil report and good report:
as deceivers, and *yet* true;

As unknown, and *yet* well known;
as dying, and, behold, we live;

72.

as chastened, and not killed;
As sorrowful, yet alway rejoicing;

as poor, yet making many rich;
as having nothing, and *yet* possessing all things.

73.

O *ye* Corinthians,
our mouth is open unto you, our heart is enlarged.

Ye are not straitened in us,
but ye are straitened in your own bowels.

Now for a recompence in the same,
(I speak as unto *my* children,) be ye also enlarged.

74.

Be ye not unequally yoked together with unbelievers:

for what fellowship hath righteousness with unrighteousness?
and what communion hath light with darkness?

And what concord hath Christ with Belial?
or what part hath he that believeth with an infidel?

75.

And what agreement hath the temple of God with idols?

for ye are the temple of the living God;
as God hath said,

I will dwell in them, and walk in *them*;
and I will be their God, and they shall be my people.

76.

Wherefore come out from among them,
and be ye separate, saith the Lord,

and touch not the unclean *thing*; and I will receive you,

And will be a Father unto you,
and ye shall be my sons and daughters, saith the Lord Almighty.

2ND CORINTHIANS 7

77.

Having therefore these promises, dearly beloved,

let us cleanse ourselves from all filthiness of the flesh and spirit,
perfecting holiness in the fear of God.

78.

Receive us;
we have wronged no man,

we have corrupted no man,
we have defrauded no man.

79.

I speak *this* not to condemn *you*:

for I have said before,
that ye are in our hearts to die and live with *you*.

80.

Great *is* my boldness of speech toward you,
great *is* my glorying of you:

I am filled with comfort,
I am exceeding joyful in all our tribulation.

81.

For, when we were come into Macedonia, our flesh had no rest,
but we were troubled on every side;

without *were* fightings, within *were* fears.

82.

Nevertheless God, that comforteth those that are cast down,
comforted us by the coming of Titus;

And not by his coming only,
but by the consolation wherewith he was comforted in you,

when he told us your earnest desire, your mourning,
your fervent mind toward me; so that I rejoiced the more.

83.

For though I made you sorry with a letter,
I do not repent, though I did repent:

for I perceive that the same epistle hath made you sorry,
though *it were* but for a season.

84.

Now I rejoice, not that ye were made sorry,
but that ye sorrowed to repentance:

for ye were made sorry after a godly manner,
that ye might receive damage by us in nothing.

85.

For godly sorrow worketh repentance to salvation, not to be repented of:
but the sorrow of the world worketh death.

For behold this selfsame thing, that ye sorrowed after a godly sort,
what carefulness it wrought in you,

yea, *what* clearing of yourselves,

86.

yea, *what* indignation, [*towards*]
yea, *what* fear,

yea, *what* vehement desire,
yea, *what* zeal,

yea, *what* revenge!

In all *things* ye have approved yourselves to be clear in this matter.

87.

Wherefore, though I wrote unto you,
I [*wrote*] not for his cause that had done the wrong,

nor for his cause that suffered wrong,
but that our care for you in the sight of God might appear unto you.

88.

Therefore we were comforted in your comfort:

yea, and exceedingly the more joyed we, for the joy of Titus,
because his spirit was refreshed by you all.

89.

For if I have boasted any thing to him of you,
I am not ashamed;

but as we spake all things to you in truth,
even so our boasting, which I *made* before Titus, is found a truth.

90.

And his inward affection is more abundant toward you,
whilst he remembereth the obedience of you all,
how with fear and trembling ye received him.

I rejoyce therefore that I have confidence in you in all *things*.

The Second Letter to the Corinthians

CHAPTER FOUR
Divisions 91-115

2ND CORINTHIANS 8-9

91.

Moreover, brethren, we do you to wit[*ness*]
of the grace of God bestowed on the churches of Macedonia;

How that in a great trial of affliction,
the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

92.

For to *their* power, I bear record, yea,
and beyond *their* power *they were* willing [*to give*] of themselves;

Praying us with much intreaty, that we would receive the gift,
and *take upon us* the fellowship of the ministering to the saints.

93.

And *this they did*, not as we hoped,
but first gave their own selves to the Lord,
and [*then gave*] unto us by the will of God.

Insomuch that we desired Titus, that as he had begun,
so he would also finish in you the same grace also.

94.

Therefore, as ye abound in every faith,
and utterance, and knowledge,
and *in* all diligence, and *in* your love to us,

see that ye abound in this grace also.

95.

I speak not by commandment, but by occasion of the forwardness of others,
and to prove the sincerity of your love.

For ye know the grace of our Lord Jesus Christ,

that, though he was rich,
yet for your sakes he became poor, that ye through his poverty might be rich.

96.

And herein I give *my* advice:

for this is expedient for you, who have begun before,
not only to do, but also to be forward a year ago. [*with your giving of money*]

97.

Now therefore perform the doing *of it*;

that as *there was* a readiness to will,
so *there be* a performance also out of that which ye have.

For if there be first a willing mind,
it is accepted according to that a man hath, *and* not according to that he hath not.

98.

For *I mean* not that other men be eased, and ye burdened:

But by an equality,
that now at this time your abundance *may be a supply* for their want,
that their abundance also may be *a supply* for your want:

99.

that there may be equality:

As it is written,
He that *had gathered* much had nothing over;
and he that *had gathered* little had no lack.

100.

But thanks *be* to God,
which put the same earnest care into the heart of Titus for you.

For indeed he accepted the exhortation;

but being more forward, of his own accord he went unto you.

101.

And we have sent with him the brother,
whose praise *is* in the gospel throughout all the churches;

And not *that* only,
but who was also chosen of the churches to travel with us with this grace,

which is administered by us to the glory of the same Lord,
and [*to the glory*] of your ready mind:

102.

Avoiding this, that no man should blame us
in this abundance which is administered by us:

Providing [*the funds*] for honest things,
not only in the sight of the Lord, but also in the sight of men.

103.

And we have sent with them our brother,
whom we have oftentimes proved diligent in many things,

but now much more diligent,
upon the great confidence which *I have* in you.

104.

Whether *any do enquire* of Titus,
he is my partner and fellowhelper concerning you:

or [*iff*] our brethren *be enquired of*,
they are the messengers of the churches, *and* the glory of Christ.

105.

Wherefore shew ye to them, and before the churches,
the proof of your love, and of our boasting on your behalf.

2ND CORINTHIANS 9

106.

For as touching the ministering to the saints,
it is superfluous for me to write to you:

For I know the forwardness of your mind,
for which I boast of you to them of Macedonia,

that Achaia was ready a year ago;
and your zeal hath provoked very many.

107.

Yet have I sent the brethren,
lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

Lest haply if they of Macedonia come with me, and find you unprepared,
we (that we say not, ye) should be ashamed in this same confident boasting.

108.

Therefore I thought it necessary to exhort the brethren,
that they would go before unto you, and make up beforehand your bounty,

whereof ye had notice before, that the same might be ready,
as *a matter of* bounty, and not as *of* covetousness.

109.

But this *I say*,
He which soweth sparingly shall reap also sparingly;
and he which soweth bountifully shall reap also bountifully.

110.

Every man according as he purposeth in his heart, *so let him give*;

not grudgingly, or of necessity:
for God loveth a cheerful giver.

111.

And God *is* able to make all grace abound toward you;
that ye, always having all sufficiency in all *things*,
may abound to every good work:

112.

(As it is written, He hath dispersed abroad;
he hath given to the poor:
his righteousness remaineth for ever.

Now he that ministereth seed to the sower,
both minister bread for *your* food,
and multiply your seed sown, and increase the fruits of your righteousness;)

113.

Being enriched in every thing to all bountifulness,
which causeth through us thanksgiving to God.

For the administration of this service not only supplieth the want of the saints,
but is abundant also by many thanksgivings unto God;

114.

Whiles by the experiment of this ministration they glorify God
for your professed subjection unto the gospel of Christ,
and for *your* liberal distribution unto them, and unto all *men*;

115.

And by their prayer for you,
which long after you for the exceeding grace of God in you.

Thanks *be* unto God for his unspeakable gift.

2ND CORINTHIANS 10-11

116.

Now I, Paul, myself beseech you by the meekness and gentleness of Christ,
who in presence *am* base among you,
but being absent *am* bold toward you:

117.

But I beseech *you*,
that I may not be bold when I am present with that confidence,
wherewith I think to be bold against some,
which think of us as if we walked according to the flesh.

118.

For though we walk in the flesh,
we do not war after the flesh:
(For the weapons of our warfare *are* not carnal,
but mighty through God to the pulling down of strong holds;)

119.

Casting down imaginations,
and every high thing that exalteth itself against the knowledge of God,
and bringing into captivity every thought to the obedience of Christ;

120.

And having in a readiness to revenge all disobedience,
when your obedience is fulfilled.

Do ye look on things after the outward appearance?

121.

If any man trust to himself that he is Christ's,
let him of himself think this again,
that, as he *is* Christ's,
even so *are* we Christ's.

122.

For though I should boast somewhat more of our authority,
which the Lord hath given us for edification, and not for your destruction,
I should not be ashamed:
That I may not seem as if I would terrify you by letters.

123.

For *his* letters, say they, *are* weighty and powerful;
but *his* bodily presence *is* weak, and *his* speech contemptible.

124.

Let such an one think this,
that, such as we are in word by letters when we are absent,
such *will we be* also in deed when we are present.

125.

For we dare not make ourselves of the number,
or compare ourselves with some that commend themselves:

but they measuring themselves by themselves,
and comparing themselves among themselves, are not wise.

126.

But we will not boast of things without *our* measure,
but according to the measure of the rule which God hath distributed to us,
a measure to reach even unto you.

127.

For we stretch not ourselves beyond *our measure*,
as though we reached not unto you:

for we are come as far as to you also,
in *preaching* the gospel of Christ:

128.

Not boasting of things without *our* measure,
that is, of other men's labours;

but having hope, [*that*] when your faith is increased,
that we shall be enlarged by you according to our rule abundantly,

129.

To preach the gospel in the *regions* beyond you,
and not to boast in another man's line of things made ready to our hand.

130.

But he that glorieth, let him glory in the Lord.

For not he that commendeth himself is approved,
but whom the Lord commendeth.

2ND CORINTHIANS 11

131.

Would to God ye could bear with me a little in *my* folly:
and indeed bear with me.

For I am jealous over you with godly jealousy:

for I have espoused you to one husband,
that I may present *you as* a chaste virgin to Christ.

132.

But I fear, lest by any means,
as the serpent beguiled Eve through his subtilty,
so your minds should be corrupted from the simplicity that is in Christ.

133.

For if he that cometh preacheth another Jesus, whom we have not preached,

or *if* ye receive another spirit, which ye have not received,
or another gospel, which ye have not accepted,
ye might well bear with *him*.

134.

For I suppose I was not a whit behind the very chiefest apostles.

But though *I be* rude in speech, yet not in knowledge;
[*nonetheless*] we have been thoroughly made manifest among you in all things.

135.

Have I committed an offence in abasing myself that ye might be exalted,
because I have preached to you the gospel of God freely?

I robbed other churches,
taking wages *of them*, to do you service.

136.

And when I was present with you, and wanted,
I was chargeable to no man:

for that which was lacking to me,
the brethren which came from Macedonia supplied:

and in all *things* I have kept myself from being burdensome unto you,
and *so* will I keep *myself*.

137.

As the truth of Christ is in me,
no man shall stop me of this boasting in the regions of Achaia.

Wherefore? because I love you not?
God knoweth.

138.

But what I do, that I will do,
that I may cut off occasion from them which desire occasion;

that wherein they glory, they may be found even as we.

139.

For such *are* false apostles,
deceitful workers, transforming themselves into the apostles of Christ.

And no marvel;
for Satan himself is transformed into an angel of light.

140.

Therefore *it is* no great thing if his ministers also be transformed
as the ministers of righteousness; whose end shall be according to their works.

I say again,
Let no man think me a fool;
if otherwise, yet as a fool receive me, that I may boast myself a little.

141.

That which I speak, I speak *it* not after the Lord,
but as it were foolishly, in this confidence of boasting.

Seeing that many glory after the flesh, I will glory also.

For ye suffer fools gladly,
seeing ye *yourselves* are wise.

142.

For ye suffer [*it patiently*],
if a man bring you into bondage,

if a man devour *you*,
if a man take *of you*,

if a man exalt himself,
if a man smite you on the face.

143.

I speak as concerning reproach, as though we had been weak.

Howbeit whereinsoever any is bold,
(I speak foolishly,) I am bold also.

Are they Hebrews? so *am* I.
Are they Israelites? so *am* I.

Are they the seed of Abraham? so *am* I.

144.

Are they ministers of Christ?
(I speak as a fool) I *am* more;

in labours more abundant,
in stripes above measure,

in prisons more frequent,
in deaths oft.

145.

Of the Jews five times received I forty *stripes* save one.

Thrice was I beaten with rods,
once was I stoned,

thrice I suffered shipwreck,
a night and a day I have been in the deep;

In journeyings often,

146.

in perils of waters,
in perils of robbers,

in perils by *mine own* countrymen,
in perils by the heathen,

in perils in the city,
in perils in the wilderness,
in perils in the sea,

147.

in perils among false brethren;

In weariness and painfulness,
in watchings often,

in hunger and thirst,

in fastings often,
in cold and nakedness.

148.

Beside those things that are without,
that which cometh upon me daily, the care of all the churches.

Who is weak, and I am not weak?
who is offended, and I burn not?

149.

If I must needs glory,
I will glory of the things which concern mine infirmities.

The God and Father of our Lord Jesus Christ,
which is blessed for evermore, knoweth that I lie not.

150.

In Damascus the governor under Aretas the king
kept the city of the Damascenes with a garrison, desirous to apprehend me:

And through a window in a basket was I *was* let down by the wall, and escaped his hands.

The Second Letter to the Corinthians

CHAPTER SIX
Divisions 151-175

2ND CORINTHIANS 12-13

151.

It is not expedient for me doubtless to glory.
I will come to visions and revelations of the Lord.

I knew a man in Christ above fourteen years ago,

(whether in the body, I cannot tell;
or whether out of the body, I cannot tell:
God knoweth;)

such an one caught up to the third heaven.

152.

And I knew such a man,
(whether in the body, or out of the body, I cannot tell:
God knoweth;)

How that he was caught up into paradise,
and heard unspeakable words, which it is not lawful for a man to utter.

153.

Of such an one will I glory:
yet of myself I will not glory, but in mine infirmities.

For though I would desire to glory, I shall not be a fool;
for I will say the truth:

but *now* I forbear, lest any man should think of me
above that which he seeth me *to be*, or *that* he heareth of me.

154.

And lest I should be exalted above measure through the abundance of the revelations,
there was given to me a thorn in the flesh, the messenger of Satan to buffet me,
lest I should be exalted above measure.

155.

For this thing I besought the Lord thrice, that it might depart from me.

And he said unto me,
My grace is sufficient for thee:
for my strength is made perfect in weakness.

Most gladly therefore will I rather glory in my infirmities,
that the power of Christ may rest upon me.

156.

Therefore I take pleasure in infirmities, in reproaches,
in necessities, in persecutions,
in distresses for Christ's sake:

for when I am weak, then am I strong.

157.

I am become a fool in glorying;
ye have compelled me:

for I ought to have been commended of you:
for in nothing am I behind the very chiefest apostles,
though I be nothing.

158.

Truly the signs of an apostle were wrought among you in all patience,
in signs, and wonders, and mighty deeds.

For what is it wherein ye were inferior to other churches,
except *it be* that I myself was not burdensome to you?

forgive me this wrong.

159.

Behold, the third time I am ready to come to you;
and I will not be burdensome to you:
for I seek not your's, but you:

for the children ought not to lay up for the parents,
but the parents for the children.

160.

And I will very gladly spend and be spent for you;
though the more abundantly I love you,
the less I be loved.

But be it so, I did not burden you:
nevertheless, being crafty, I caught you with guile.

161.

Did I make a gain of you by any of them whom I sent unto you?

I desired Titus, and with *him* I sent a brother.

Did Titus make a gain of you?

walked we not in the same spirit?

walked we not in the same steps?

162.

Again, think ye that we excuse ourselves unto you?

we speak before God in Christ:

but *we do* all things, dearly beloved, for your edifying.

For I fear, lest, when I come,

I shall not find you such as I would,

and *that* I shall be found unto you such as ye would not:

163.

lest *there be* debates, envyings,

wraths, strifes,

backbitings, whisperings,

swellings, tumults:

164.

And lest, when I come again,

my God will humble me among you,

and *that* I shall bewail many which have sinned already,

and have not repented

of the uncleanness and fornication

and lasciviousness which they have committed.

2ND CORINTHIANS 13

165.

This *is* the third *time* I am coming to you.

In the mouth of two or three witnesses shall every word be established.

166.

I told you before,

and foretell you, as if I were present, the second time;

and being absent now, I write to them which heretofore have sinned,

and to all other,

that, if I come again, I will not spare:

167.

Since ye seek a proof of Christ speaking in me,

which to you-ward is not weak, but is mighty in you.

For though he was crucified through weakness,

yet he liveth by the power of God.

168.

For we also are weak in him,
but we shall live with him by the power of God toward you.

Examine yourselves, whether ye be in the faith;
prove your own selves.

169.

Know ye not your own selves,
how that Jesus Christ is in you, except ye be reprobates?

But I trust that ye shall know that we are not reprobates.

170.

Now I pray to God that ye do no evil;

not that we should appear approved,
but that ye should do that which is honest,
though we be as reprobates.

171.

For we can do nothing against the truth,
but for the truth.

For we are glad,
when we are weak, and ye are strong:

and this also we wish, *even* your perfection.

172.

Therefore I write these things being absent,
lest being present I should use sharpness,

according to the power which the Lord hath given me to edification,
and not to destruction.

173.

Finally, brethren, farewell.

Be perfect,
be of good comfort,

be of one mind, live in peace;
and the God of love and peace shall be with you.

174.

Greet one another with an holy kiss.

All the saints salute you.

175.

The grace of the Lord Jesus Christ,
and the love of God, and the communion of the Holy Ghost,
be with you all.

Amen

ROMANS 1

Written from Corinth by Paul [and Timotheus, Lucius, Jason, Sosipator, Tertius, and others] to the Christian church of Rome, to all the Romans, to all the Empire, and to all the Church.

1.

Paul, a servant of Jesus Christ,

called *to be* an apostle, separated unto the gospel of God,
(Which he had promised afore by his prophets in the holy scriptures,)

2.

Concerning his Son Jesus Christ our Lord,
which was made of the seed of David according to the flesh;

And declared *to be* the Son of God with power,
according to the spirit of holiness, by the resurrection from the dead:

3.

By whom we have received grace and apostleship,
for obedience to the faith among all nations, for his name:

Among whom are ye also the called of Jesus Christ:

4.

To all that be in Rome,
beloved of God, called *to be* saints:

Grace to you and peace
from God our Father, and the Lord Jesus Christ.

5.

First, I thank my God through Jesus Christ for you all,
that your faith is spoken of throughout the whole world.

For God is my witness,
whom I serve with my spirit in the gospel of his Son,
that without ceasing I make mention of you always in my prayers;

6.

Making request, if by any means now
at length I might have a prosperous journey by the will of God to come unto you.

7.

For I long to see you,
that I may impart unto you some spiritual gift,
to the end ye may be established;

That is, that I may be comforted together with you
by the mutual faith both of you and me.

8.

Now I would not have you ignorant, brethren,
that oftentimes I purposed to come unto you, (but was let hitherto,)

that I might have some fruit among you also,
even as among other Gentiles.

9.

I am debtor both to the Greeks, and to the Barbarians;
both to the wise, and to the unwise.

So, as much as in me is,
I am ready to preach the gospel to you that are at Rome also.

10.

For I am not ashamed of the gospel of Christ:

for it is the power of God unto salvation to every one that believeth;
to the Jew first, and also to the Greek.

11.

For therein is the righteousness of God revealed from faith to faith:
as it is written,

The just shall live by faith.

12.

For the wrath of God is revealed from heaven
against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Because that which may be known of God is manifest in them;
for God hath shewed *it* unto them.

13.

For the invisible things of him
from the creation of the world are clearly seen,

being understood by the things that are made,
even his eternal power and Godhead;
so that they are without excuse:

14.

Because that, when they knew God,
they glorified *him* not as God, neither were thankful;

but became vain in their imaginations, and their foolish heart was darkened.

15.

Professing themselves to be wise, they became fools,

And changed the glory of the uncorruptible God into an image made like to corruptible man,
and to birds, and fourfooted beasts, and creeping things.

16.

Wherefore God also gave them up to uncleanness
through the lusts of their own hearts,
to dishonour their own bodies between themselves:

17.

Who changed the truth of God into a lie,
and worshipped and served the creature more than the Creator, who is blessed for ever.

Amen.

18.

For this cause God gave them up unto vile affections:
for even their women did change the natural use into that which is against nature:

19.

And likewise also the men, leaving the natural use of the woman,
burned in their lust one toward another;

men with men working that which is unseemly,
and receiving in themselves that recompence of their error which was meet.

20.

And even as they did not like to retain God in *their* knowledge,

God gave them over to a reprobate mind,
to do those things which are not convenient;

21.

Being filled with all unrighteousness, fornication,
wickedness, covetousness, maliciousness;

22.

full of envy, murder,
debate, deceit,
malignity; whisperers, backbiters,

23.

haters of God, spiteful,
proud, boasters,
inventors of evil things, disobedient to parents,

24.

Without understanding, covenantbreakers,
without natural affection,
implacable, unmerciful:

25.

Who knowing the judgment of God,
that they which commit such things are worthy of death,
not only do the same, but have pleasure in them that do them.

ROMANS 2-3

26.

Therefore thou art inexcusable,
O man, whosoever thou art that judgest:

for wherein thou judgest another, thou condemnest thyself;
for thou that judgest doest the same things.

But we are sure that the judgment of God is according to truth
against them which commit such things.

27.

And thinkest thou this,
O man, that judgest them which do such things, and doest the same,
that thou shalt escape the judgment of God?

Or despisest thou the riches of his goodness and forbearance and longsuffering;
not knowing that the goodness of God leadeth thee to repentance?

28.

But after thy hardness and impenitent heart, *thou* treasurest up unto thyself wrath,
against the day of wrath and revelation of the righteous judgment of God;
Who will render to every man according to his deeds:

29.

To them who by patient continuance in well doing
seek for glory and honour and immortality, eternal life:

But unto them that are contentious,
and do not obey the truth, but obey unrighteousness,
indignation and wrath,

30.

Tribulation and anguish,
upon every soul of man that doeth evil,
of the Jew first, and also of the Gentile;

But glory, honour, and peace,
to every man that worketh good,
to the Jew first, and also to the Gentile:

31.

For there is no respect of persons with God.

For as many as have sinned without law shall also perish without law:
and as many as have sinned in the law shall be judged by the law;

32.

(For not the hearers of the law *are* just before God,
but the doers of the law shall be justified.

For when the Gentiles, which have not the law,
do by nature the things contained in the law,
these, having not the law, are a law unto themselves:

33.

Which shew the work of the law written in their hearts,
their conscience also bearing witness,
and *their* thoughts the mean while accusing or else excusing one another;)

In the day when God shall judge the secrets of men by Jesus Christ
according to my gospel.

34.

Behold, thou art called a Jew,
and resteth in the law, and maketh thy boast of God,

And knowest *his* will,
and approvest the things that are more excellent, being instructed out of the law;

35.

And art confident that thou thyself art a guide of the blind,
a light of them which are in darkness,

An instructor of the foolish, a teacher of babes,
which hast the form of knowledge and of the truth in the law.

36.

Thou therefore which teachest another,
teachest thou not thyself?

thou that preachest a man should not steal,
dost thou steal?

37.

Thou that sayest a man should not commit adultery,
dost thou commit adultery?

thou that abhorrest idols,
dost thou commit sacrilege?

Thou that makest thy boast of the law,
through breaking the law dishonourest thou God?

38.

For the name of God is blasphemed among the Gentiles through you,
as it is written.

For circumcision verily profiteth, if thou keep the law:
but if thou be a breaker of the law, thy circumcision is made uncircumcision.

39.

Therefore if the uncircumcision keep the righteousness of the law,
shall not his uncircumcision be counted for circumcision?

And shall not uncircumcision which is by nature, if it fulfil the law,
judge thee, who by the letter and circumcision dost transgress the law?

40.

For he is not a Jew, which is one outwardly;
neither *is that* circumcision, which is outward in the flesh:

But he *is* a Jew, which is one inwardly;
and circumcision *is that* of the heart, in the spirit, *and* not in the letter;
whose praise *is* not of men, but of God.

41.

What advantage then hath the Jew?
or what profit *is there* of circumcision?

Much every way:
chiefly, because that unto them were committed the oracles of God.

42.

For what if some did not believe?

shall their unbelief make the faith of God without effect?
God forbid:

yea, let God be true,
but every man a liar;

43.

as it is written,

That thou mightest be justified in thy sayings,
and mightest overcome when thou art judged.

But if our unrighteousness commend the righteousness of God,
what shall we say?

44.

Is God unrighteous who taketh vengeance? (I speak as a man)

God forbid:
for then how shall God judge the world?

For if the truth of God hath more abounded through my lie unto his glory;
why yet am I also judged as a sinner?

45.

And not *rather*, (as we be slanderously reported, and as some affirm that we say,)

Let us do evil, that good may come?
whose damnation is just.

What then? are we better *than they*?

46.

No, in no wise:
for we have before proved both Jews and Gentiles,
that they are all under sin;

As it is written,

There is none righteous, no, not one:

There is none that understandeth,
there is none that seeketh after God.

47.

They are all gone out of the way,
they are together become unprofitable;

there is none that doeth good, no, not one.

Their throat *is* an open sepulchre;
with their tongues they have used deceit;

the poison of asps *is* under their lips:

48.

Whose mouth *is* full of cursing and bitterness:
Their feet *are* swift to shed blood:

Destruction and misery *are* in their ways:
And the way of peace have they not known:

There is no fear of God before their eyes.

49.

Now we know that what things soever the law saith,
it saith to them who are under the law:

that every mouth may be stopped,
and all the world may become guilty before God.

50.

Therefore by the deeds of the law there shall no flesh be justified in his sight:
for by the law *is* the knowledge of sin.

But now the righteousness of God without the law is manifested,
being witnessed by the law and the prophets;

51.

Even the righteousness of God *which is* by faith of Jesus Christ
unto all and upon all them that believe: for there is no difference:

For all have sinned, and come short of the glory of God;

Being justified freely by his grace through the redemption that is in Christ Jesus:

52.

Whom God hath set forth *to be* a propitiation through faith in his blood,

to declare his righteousness for the remission of sins that are past,
through the forbearance of God;

To declare, *I say*, at this time his righteousness:
that he might be just, and the justifier of him which believeth in Jesus.

53.

Where *is* boasting then?
It is excluded.

By what law?
of works?

Nay: but by the law of faith.

Therefore we conclude that a man is justified by faith without the deeds of the law.

54.

Is he the God of the Jews only?
is he not also of the Gentiles?

Yes, of the Gentiles also:
Seeing *it is* one God, which shall justify the circumcision by faith,
and uncircumcision through faith.

55.

Do we then make void the law through faith?
God forbid:

yea, we establish the law.

The Letter to the Romans

CHAPTER THREE
Divisions 56-85

ROMANS 4-5

56.

What shall we say then
that Abraham our father, as pertaining to the flesh, hath found?

For if Abraham were justified by works, he hath *whereof* to glory;
but not before God.

57.

For what saith the scripture?

Abraham believed God,
and it was counted unto him for righteousness.

58.

Now to him that worketh is the reward not reckoned of grace, but of debt.

But to him that worketh not,
but believeth on him that justifieth the ungodly,
his faith is counted for righteousness.

59.

Even as David also describeth the blessedness of the man,
unto whom God imputeth righteousness without works, *saying*,

Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

Blessed *is* the man to whom the Lord will not impute sin.

60.

Cometh this blessedness then upon the circumcision *only*,
or upon the uncircumcision also?

for we say that faith was reckoned to Abraham for righteousness.

61.

How was it then reckoned?
when he was in circumcision, or in uncircumcision?

Not in circumcision, but in uncircumcision.

62.

And he received the sign of circumcision,
a seal of the righteousness of the faith which *he had yet* being uncircumcised:

that he might be the father of all them that believe, though they be not circumcised;
that righteousness might be imputed unto them also:

63.

And the father of circumcision to them who are not of the circumcision only,
but who also walk in the steps of that faith of our father Abraham,
which *he had* being *yet* uncircumcised.

64.

For the promise, that he should be the heir of the world,
was not to Abraham, or to his seed, through the law,
but through the righteousness of faith.

65.

For if they which are of the law *be* heirs,
faith is made void, and the promise made of none effect:

Because the law worketh wrath:
for where no law is, *there is* no transgression.

66.

Therefore *it is* of faith, that *it might be* by grace;
to the end the promise might be sure to all the seed;

not to that only which is of the law,
but to that also which is of the faith of Abraham; who is the father of us all,

67.

(As it is written, I have made thee a father of many nations,)

before him whom he believed, *even* God, who quickeneth the dead,
and calleth those things which be not as though they were.

68.

Who against hope believed in hope,
that he might become the father of many nations,
according to that which was spoken, So shall thy seed be.

And being not weak in faith,
he considered not his own body now dead, when he was about an hundred years old,
neither yet the deadness of Sara's womb:

69.

He staggered not at the promise of God through unbelief;
but was strong in faith, giving glory to God;

And being fully persuaded,
that, what [*God*] had promised, he was able also to perform.

And therefore it was imputed to him for righteousness.

70.

Now it was not written for his sake alone, that it was imputed to him;
But for us also,
to whom it shall be imputed,
if we believe on him that raised up Jesus our Lord from the dead;

Who was delivered for our offences,
and was raised again for our justification.

ROMANS 5

71.

Therefore being justified by faith,
we have peace with God through our Lord Jesus Christ:

By whom also we have access by faith into this grace wherein we stand,
and rejoice in hope of the glory of God.

72.

And not only *so*, but we glory in tribulations also:

(knowing that tribulation worketh patience;
And patience, experience;

and experience, hope:
And hope maketh not ashamed)

73.

because the love of God is shed abroad in our hearts
by the Holy Ghost which is given unto us.

For when we were yet without strength,
in due time Christ died for the ungodly.

74.

For scarcely for a righteous man will one die:
yet peradventure for a good man some would even dare to die.

But God commendeth his love toward us,
in that, while we were yet sinners, Christ died for us.

75.

Much more then, being now justified by his blood,
we shall be saved from wrath through him.

For if, when we were enemies,
we were reconciled to God by the death of his Son,
much more, being reconciled, we shall be saved by his life.

76.

And not only *so*,
but we also joy in God through our Lord Jesus Christ,
by whom we have now received the atonement.

77.

Wherefore, as by one man sin entered into the world, and death by sin;
and so death passed upon all men, for that all have sinned:

(For until the law sin was in the world:
but sin is not imputed when there is no law.

78.

Nevertheless death reigned from Adam to Moses,
even over them that had not sinned after the similitude of Adam's transgression,
who is the figure of him that was to come.

79.

But not as the offence, so also *is* the free gift.

For if through the offence of one many be dead,

80.

much more the grace of God, and the gift by grace,
which is by one man, Jesus Christ,
hath abounded unto many.

81.

And not as *it was* by one that sinned, *so is* the gift:
for the judgment *was* by one to condemnation,
but the free gift *is* of many offences unto justification.

82.

For if by one man's offence death reigned by one;
much more they which receive abundance of grace and of the gift of righteousness
shall reign in life by one, Jesus Christ.)

83.

Therefore as by the offence of one
judgment came upon all men to condemnation;

even so by the righteousness of one
the free gift came upon all men unto justification of life.

84.

For as by one man's disobedience many were made sinners,
so by the obedience of one shall many be made righteous.

Moreover the law entered, that the offence might abound.

85.

But where sin abounded, grace did much more abound:

That as sin hath reigned unto death,
even so might grace reign through righteousness
unto eternal life by Jesus Christ our Lord.

ROMANS 6-7

86.

What shall we say then?
Shall we continue in sin, that grace may abound?
God forbid.

How shall we, that are dead to sin, live any longer therein?

87.

Know ye not,
that so many of us as were baptized into Jesus Christ
were baptized into his death?

Therefore we are buried with him by baptism into death:

88.

that like as Christ was raised up from the dead by the glory of the Father,
even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death,
we shall be also *in the likeness of his* resurrection:

89.

Knowing this, that our old man is crucified with *him*,
that the body of sin might be destroyed,

that henceforth we should not serve sin.
For he that is dead is freed from sin.

90.

Now if we be dead with Christ,
we believe that we shall also live with him:

Knowing that Christ being raised from the dead dieth no more;
death hath no more dominion over him.

91.

For in that he died, he died unto sin once:
but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin,
but alive unto God through Jesus Christ our Lord.

92.

Let not sin therefore reign in your mortal body,
that ye should obey it in the lusts thereof.

Neither yield ye your members *as* instruments of unrighteousness unto sin:
but yield yourselves unto God,

93.

as those that are alive from the dead,
and your members *as* instruments of righteousness unto God.

For sin shall not have dominion over you:

for ye are not under the law, but under grace.

94.

What then?
shall we sin, because we are not under the law, but under grace?
God forbid.

95.

Know ye not, that to whom ye yield yourselves servants to obey,
his servants ye are to whom ye obey;
whether of sin unto death, or of obedience unto righteousness?

96.

But God be thanked, that ye were the servants of sin,
but ye have obeyed from the heart that form of doctrine which was delivered you.

Being then made free from sin, ye became the servants of righteousness.

97.

I speak after the manner of men because of the infirmity of your flesh:

for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity;
even so now yield your members servants to righteousness unto holiness.

98.

For when ye were the servants of sin, ye were free from righteousness.

What fruit had ye then in those things whereof ye are now ashamed?
for the end of those things *is* death.

99.

But now being made free from sin, and become servants to God,
ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin *is* death;
but the gift of God *is* eternal life through Jesus Christ our Lord.

ROMANS 7

100.

Know ye not, brethren,
(for I speak to them that know the law,)
how that the law hath dominion over a man as long as he liveth?

For the woman which hath an husband
is bound by the law to *her* husband so long as he liveth;
but if the husband be dead, she is loosed from the law of *her* husband.

101.

So then if, while *her* husband liveth, she be married to another man,
she shall be called an adulteress:

but if her husband be dead, she is free from that law;
so that she is no adulteress, though she be married to another man.

102.

Wherefore, my brethren,
ye also are become dead to the law by the body of Christ;

that ye should be married to another, *even* to him who is raised from the dead,
that we should bring forth fruit unto God.

103.

For when we were in the flesh,
the motions of sins, which were by the law,
did work in our members to bring forth fruit unto death.

104.

But now we are delivered from the law,
that being dead wherein we were held;
that we should serve in newness of spirit, and not *in* the oldness of the letter.

105.

What shall we say then? *Is* the law sin?
God forbid.

Nay, I had not known sin, but by the law:

106.

for I had not known lust, except the law had said,
Thou shalt not covet.

But sin, taking occasion by the commandment,
wrought in me all manner of concupiscence. [*lust*]

107.

For without the law sin *was* dead.

For I was alive without the law once:
but when the commandment came, sin revived, and I died.

108.

And the commandment, which *was ordained* to life,
I found *to be* unto death.

For sin, taking occasion by the commandment,
deceived me, and by it slew *me*.

109.

Wherefore the law *is* holy,
and the commandment holy, and just, and good.

Was then that which is good made death unto me?
God forbid.

110.

But sin, that it might appear sin, working death in me by that which is good;
that sin by the commandment might become exceeding sinful.

For we know that the law is spiritual:
but I am carnal, sold under sin.

111.

For that which I do, I allow not:
for what I would, that do I not;

but what I hate, that do I.

If then, I do that which I would not,
I consent unto the law that *it is* good.

112.

Now then, it is no more I that do it,
but sin that dwelleth in me.

For I know that in me (that is, in my flesh,) dwelleth no good thing:

for to will is present with me;
but *how* to perform that which is good I find not.

113.

For the good that I would I do not:
but the evil which I would not, that I do.

Now if I do that I would not, it is no more I that do it,
but sin that dwelleth in me.

114.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man:
But I see another law in my members,

warring against the law of my mind, and bringing me into captivity
to the law of sin which is in my members.

115.

O wretched man that I am!
who shall deliver me from the body of this death?

I thank God through Jesus Christ our Lord.

So then with the mind I myself serve the law of God;
but with the flesh the law of sin.

ROMANS 8

116.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

117.

For what the law could not do, in that it was weak through the flesh,

God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

118.

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

119.

For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

120.

So then they that are in the flesh cannot please God.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

121.

Now if any man have not the Spirit of Christ, he is none of his.

And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

122.

But if the Spirit of him that raised up Jesus from the dead dwell in you,

he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

123.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

124.

For as many as are led by the Spirit of God,
they are the sons of God.

For ye have not received the spirit of bondage again to fear;

but ye have received the Spirit of adoption,
whereby we cry, Abba, Father.

125.

The Spirit itself beareth witness with our spirit,
that we are the children of God:

And if children, then heirs;
heirs of God, and joint-heirs with Christ;

if so be that we suffer with *him*,
that we may be also glorified together.

126.

For I reckon that the sufferings of this present time
are not worthy *to be compared* with the glory which shall be revealed in us.

For the earnest expectation of the creature
waiteth for the manifestation of the sons of God.

127.

For the creature was made subject to vanity,
not willingly, but by reason of him who hath subjected *the same* in hope,

Because the creature itself also shall be delivered
from the bondage of corruption into the glorious liberty of the children of God.

128.

For we know that the whole creation groaneth
and travaileth in pain together until now.

And not only *they*, but ourselves also,
which have the firstfruits of the Spirit,

even we ourselves groan within ourselves,
waiting for the adoption, *to wit*, the redemption of our body.

129.

For we are saved by hope:
but hope that is seen is not hope:
for what a man seeth, why doth he yet hope for?

But if we hope for that we see not,
then do we with patience wait for *it*.

130.

Likewise the Spirit also helpeth our infirmities:
for we know not what we should pray for as we ought:

but the Spirit itself maketh intercession for us
with groanings which cannot be uttered.

131.

And he that searcheth the hearts knoweth what *is* the mind of the Spirit,
because he maketh intercession for the saints according to *the will of* God.

And we know that all things work together for good to them that love God,
to them who are the called according to *his* purpose.

132.

For whom he did foreknow,
he also did predestinate *to be* conformed to the image of his Son,
that he might be the firstborn among many brethren.

133.

Moreover whom he did predestinate, them he also called:
and whom he called, them he also justified:
and whom he justified, them he also glorified.

134.

What shall we then say to these things?
If God *be* for us, who *can be* against us?

He that spared not his own Son, but delivered him up for us all,
how shall he not with him also freely give us all things?

135.

Who shall lay any thing to the charge of God's elect?
It is God that justifieth.

Who *is* he that condemneth?

136.

It is Christ that died,
yea rather, that is risen again,

who is even at the right hand of God,
who also maketh intercession for us.

137.

Who shall separate us from the love of Christ?

shall tribulation, or distress, or persecution,
or famine, or nakedness,
or peril, or sword?

138.

As it is written,
For thy sake we are killed all the day long;
we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

139.

For I am persuaded,
that neither death, nor life,
nor angels, nor principalities, nor powers,

nor things present, nor things to come,

140.

Nor height, nor depth, nor any other creature,
shall be able to separate us from the love of God,
which is in Christ Jesus our Lord.

ROMANS 9

141.

I say the truth in Christ, I lie not,
my conscience also bearing me witness in the Holy Ghost,

That I have great heaviness and continual sorrow in my heart.

142.

For I could wish that myself were accursed from Christ for my brethren,
my kinsmen according to the flesh:

Who are Israelites;

143.

to whom *pertaineth* the adoption, and the glory,

and the covenants, and the giving of the law,
and the service *of God*, and the promises;

144.

Whose *are* the fathers,
and of whom as concerning the flesh Christ *came*, who is over all,
God blessed for ever.

Amen.

145.

Not as though the word of God hath taken none effect.
For they *are* not all Israel, which are of Israel:

Neither, because they are the seed of Abraham, *are they* all children:
but, in Isaac shall thy seed be called.

146.

That is, They which are the children of the flesh,
these *are* not the children of God:

but the children of the promise are counted for the seed.

147.

For this *is* the word of promise,
At this time will I come, and Sara shall have a son.

And not only *this*;
but when Rebecca also had conceived by one,
even by our father Isaac;

148.

(For *the children* being not yet born,
neither having done any good or evil,

that the purpose of God according to election might stand,
not of works, but of him that calleth;)

149.

It was said unto her,
The elder shall serve the younger.

As it is written,
Jacob have I loved, but Esau have I hated.

150.

What shall we say then?
Is there unrighteousness with God?
God forbid.

151.

For he saith to Moses,
I will have mercy on whom I will have mercy,
and I will have compassion on whom I will have compassion.

So then *it is* not of him that willeth, nor of him that runneth,
but of God that sheweth mercy.

152.

For the scripture saith unto Pharaoh,
Even for this same purpose have I raised thee up,

that I might shew my power in thee,
and that my name might be declared throughout all the earth.

153.

Therefore hath he mercy on whom he will *have mercy*,
and whom he will he hardeneth.

Thou wilt say then unto me,

154.

Why doth he yet find fault?
For who hath resisted his will?

Nay but,
O man, who art thou that repliest against God?

155.

Shall the thing formed say to him that formed *it*,
Why hast thou made me thus?

Hath not the potter power over the clay, of the same lump,
to make one vessel unto honour, and another unto dishonour?

156.

What if God, willing to shew *his* wrath, and to make his power known,
endured with much longsuffering the vessels of wrath fitted to destruction:

157.

And that he might make known the riches of his glory on the vessels of mercy,
which he had afore prepared unto glory,

Even us, whom he hath called, not of the Jews only,
but also of the Gentiles?

158.

As he saith also in Osee,
I will call them my people, which were not my people;
and her beloved, which was not beloved.

159.

And it shall come to pass,
that in the place where it was said unto them,
Ye *are* not my people;
there shall they be called the children of the living God.

160.

Esaias also crieth concerning Israel,
Though the number of the children of Israel be as the sand of the sea,
a remnant shall be saved:

171.

For he will finish the work, and cut *it* short in righteousness:
because a short work will the Lord make upon the earth.

172.

And as Esaias said before,
Except the Lord of Sabaoth had left us a seed,
we had been as Sodoma, and been made like unto Gomorrha.

173.

What shall we say then?
That the Gentiles, which followed not after righteousness,
have attained to righteousness, even the righteousness which is of faith.

174.

But Israel, which followed after the law of righteousness,
hath not attained to the law of righteousness.

Wherefore?
Because *they sought it* not by faith,
but as it were by the works of the law.

175.

For they stumbled at that stumblingstone;
As it is written,
Behold, I lay in Sion a stumblingstone and rock of offence:
and whosoever believeth on him shall not be ashamed.

ROMANS 10-11

176.

Brethren, my heart's desire
and prayer to God for Israel is, that they might be saved.

For I bear them record that they have a zeal of God,
but not according to knowledge.

177.

For they being ignorant of God's righteousness,
and going about to establish their own righteousness,
have not submitted themselves unto the righteousness of God.

For Christ *is* the end of the law for righteousness to every one that believeth.

178.

For Moses describeth the righteousness which is of the law,
That the man which doeth those things shall live by them.

But the righteousness which is of faith speaketh on this wise,

179.

Say not in thine heart,

Who shall ascend into heaven?
(that is, to bring Christ down *from above*.)

Or, Who shall descend into the deep?
(that is, to bring up Christ again from the dead.)

180.

But what saith it?
The word is nigh thee, *even* in thy mouth, and in thy heart:
that is, the word of faith, which we preach;

That if thou shalt confess with thy mouth the Lord Jesus,
and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

181.

For with the heart man believeth unto righteousness;
and with the mouth confession is made unto salvation.

For the scripture saith,
Whosoever believeth on him shall not be ashamed.

182.

For there is no difference between the Jew and the Greek:

for the same Lord over all is rich unto all that call upon him.
For whosoever shall call upon the name of the Lord shall be saved.

183.

How then shall they call on him in whom they have not believed?
and how shall they believe in him of whom they have not heard?

and how shall they hear without a preacher?

184.

And how shall they preach, except they be sent?
as it is written,

How beautiful are the feet of them that preach the gospel of peace,
and bring glad tidings of good things!

185.

But they have not all obeyed the gospel.

For Esaias saith,
Lord, who hath believed our report?

186.

So then faith *cometh* by hearing,
and hearing by the word of God.

But I say, Have they not heard?

187.

Yes verily, their sound went into all the earth,
and their words unto the ends of the world.

But I say, Did not Israel know?

188.

First Moses saith,
I will provoke you to jealousy by *them that are* no people,
and by a foolish nation I will anger you.

189.

But Esaias is very bold, and saith,
I was found of them that sought me not;
I was made manifest unto them that asked not after me.

190.

But to Israel he saith,
All day long I have stretched forth my hands unto a disobedient and gainsaying people.

ROMANS II

191.

I say then, Hath God cast away his people?
God forbid.

For I also am an Israelite,
of the seed of Abraham, *of* the tribe of Benjamin.

God hath not cast away his people which he foreknew.

192.

Wot ye not what the scripture saith of Elias?
how he maketh intercession to God against Israel, saying,

Lord, they have killed thy prophets, and digged down thine altars;
and I am left alone, and they seek my life.

193.

But what saith the answer of God unto him?

I have reserved to myself seven thousand men,
who have not bowed the knee to *the image of Baal*.

Even so then at this present time also
there is a remnant according to the election of grace.

194.

And if by grace, then *is it* no more of works:
otherwise grace is no more grace.

But if *it be* of works, then is it no more grace:
otherwise work is no more work.

What then?

195.

Israel hath not obtained that which he seeketh for;

but the election hath obtained it,
and the rest were blinded unto this day.

(According as it is written,
God hath given them the spirit of slumber,
eyes that they should not see, and ears that they should not hear;)

196.

And David saith,
Let their table be made a snare, and a trap, and a stumblingblock,
and a recompence unto them:

Let their eyes be darkened, that they may not see,
and bow down their back alway.

197.

I say then,
Have they stumbled that they should fall?
God forbid:

but *rather* through their fall salvation *is come* unto the Gentiles,
for to provoke them to jealousy.

Now if the fall of them *be* the riches of the world,
and the diminishing of them the riches of the Gentiles;
how much more their fulness?

198.

For I speak to you Gentiles,
inasmuch as I am the apostle of the Gentiles,

I magnify mine office:

If by any means I may provoke to emulation *them which are* my flesh,
and might save some of them.

199.

For if the casting away of them *be* the reconciling of the world,
what *shall* the receiving *of them be*, but life from the dead?

For if the firstfruit *be* holy, the lump *is* also *holy*:
and if the root *be* holy, so *are* the branches.

200.

And if some of the branches be broken off,
and thou, being a wild olive tree, wert grafted in among them,
and with them partakest of the root and fatness of the olive tree;
Boast not against the branches.

201.

But if thou boast,
thou bearest not the root, but the root thee.

Thou wilt say then,
The branches were broken off, that I might be grafted in.

202.

Well [*and good*]; because of unbelief they were broken off,
and thou standest by faith.

Be not highminded, but fear:

For if God spared not the natural branches,
take heed lest he also spare not thee.

203.

Behold therefore the goodness and severity of God:

on them which fell, severity;
but toward thee, goodness,
if thou continue in *his* goodness:

otherwise thou also shalt be cut off.

204.

And they also, if they abide not still in unbelief, shall be grafted in:
for God is able to graft them in again.

For if thou wert cut out of the olive tree which is wild by nature,
and wert grafted contrary to nature into a good olive tree:

how much more shall these, which be the natural *branches*,
be grafted into their own olive tree?

205.

For I would not, brethren, that ye should be ignorant of this mystery,
lest ye should be wise in your own conceits;

that blindness in part is happened to Israel,
until the fulness of the Gentiles be come in.

206.

And so all Israel shall be saved:
as it is written,

There shall come out of Sion the Deliverer,
and shall turn away ungodliness from Jacob:

For this *is* my covenant unto them,
when I shall take away their sins.

207.

As concerning the gospel, *they are* enemies for your sakes:

but as touching the election, *they are* beloved for the fathers' sakes.

For the gifts and calling of God *are* without repentance.

208.

For as ye in times past have not believed God,
yet have now obtained mercy through their unbelief:

Even so have these also now not believed,
that through your mercy they also may obtain mercy.

For God hath concluded them all in unbelief,
that he might have mercy upon all.

209.

O the depth of the riches both of the wisdom and knowledge of God!

how unsearchable *are* his judgments, and his ways past finding out!

For who hath known the mind of the Lord?
or who hath been his counsellor?

210.

Or who hath first given to him,
and it shall be recompensed unto him again?

For of him, and through him, and to him, *are* all things:
to whom *be* glory for ever.

Amen.

ROMANS 12-13

211.

I beseech you therefore, brethren, by the mercies of God,
that ye present your bodies a living sacrifice,
holy, acceptable unto God, *which is* your reasonable service.

212.

And be not conformed to this world:
but be ye transformed by the renewing of your mind,
that ye may prove what *is* that good, and acceptable, and perfect, will of God.

213.

For I say, through the grace given unto me, to every man that is among you,
not to think *of himself* more highly than he ought to think;
but to think soberly,
according as God hath dealt to every man the measure of faith.

214.

For as we have many members in one body,
and all members have not the same office:
So we, *being* many, are one body in Christ,
and every one members one of another.

215.

Having then gifts differing according to the grace that is given to us,
according to the proportion of *[our]* faith;
whether prophecy or ministry, on *[prophecy or]* ministering:
or he that teacheth, on teaching;
Or he that exhorteth, on exhortation:

216.

he that giveth, *let him [give]* with simplicity;
he that ruleth, with diligence;
he that sheweth mercy, with cheerfulness.

217.

Let love be without dissimulation. *[deceitful misrepresentation]*

218.

Abhor that which is evil;
cleave to that which is good.

219.

Be kindly affectioned one to another with brotherly love;
in honour preferring one another;

220.

Not slothful in business;
fervent in spirit; serving the Lord;

221.

Rejoicing in hope;
patient in tribulation; continuing instant in prayer;

222.

Distributing to the necessity of saints;
given to hospitality.

Bless them which persecute you:
bless, and curse not.

223.

Rejoice with them that do rejoice,
and weep with them that weep.

Be of the same mind one toward another.

224.

Mind not high things,
but condescend to men of low estate.

Be not wise in your own conceits.

225.

Recompense to no man evil for evil.

Provide things honest in the sight of all men.

If it be possible, as much as lieth in you,
live peaceably with all men.

226.

Dearly beloved, avenge not yourselves,
but *rather* give place unto wrath:
for it is written,

Vengeance *is* mine;
I will repay, saith the Lord.

227.

Therefore if thine enemy hunger, feed him;
if he thirst, give him drink:
for in so doing thou shalt heap coals of fire on his head.

[donate warm coals to the poor]

Be not overcome of evil,
but overcome evil with good.

ROMANS 13

228.

Let every soul be subject unto the higher powers.

For there is no power but of God:
the powers that be are ordained of God.

229.

Whosoever therefore resisteth the power, resisteth the ordinance of God:
and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil.

230.

Wilt thou then not be afraid of the power?
do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good.

231.

But if thou do that which is evil, be afraid;
for he beareth not the sword in vain:

for he is the minister of God,
a revenger to *execute* wrath upon him that doeth evil.

232.

Wherefore *ye* must needs be subject, not only for wrath,
but also for conscience sake.

For, for this cause pay ye tribute also:
for they are God's ministers, attending continually upon this very thing.

233.

Render therefore to all their dues:

tribute to whom tribute *is due*;
custom to whom custom;

fear to whom fear;
honour to whom honour.

234.

Owe no man any thing,
but to love one another:

for he that loveth another hath fulfilled the law.

235.

For this,
Thou shalt not commit adultery,
Thou shalt not kill,

Thou shalt not steal,
Thou shalt not bear false witness,
Thou shalt not covet;

236.

and if *there be* any other commandment,
it is briefly comprehended in this saying, namely,

Thou shalt love thy neighbour as thyself.

237.

Love worketh no ill to his neighbour:
therefore love *is* the fulfilling of the law.

238.

And that, knowing the time,
that now *it is* high time to awake out of sleep:

for now *is* our salvation nearer than when we believed.

239.

The night is far spent, the day is at hand:

let us therefore cast off the works of darkness,
and let us put on the armour of light.

240.

Let us walk honestly, as in the day;
not in rioting and drunkenness, not in chambering and wantonness,
not in strife and envying.

But put ye on the Lord Jesus Christ,
and make not provision for the flesh, to *fulfil* the lusts *thereof*.

The Letter to the Romans

CHAPTER NINE
Divisions 241-265

ROMANS 14 - 15:16

241.

Him that is weak in the faith receive ye,
but not to doubtful disputations.

For one believeth that he may eat all things:
another, who is weak, eateth herbs.

242.

Let not him that eateth despise him that eateth not;
and let not him which eateth not judge him that eateth:
for God hath received him.

243.

Who art thou that judgest another man's servant?
to his own master he standeth or falleth.

Yea, he shall be holden up:
for God is able to make him stand.

244.

One man esteemeth one day above another:
another esteemeth every day *alike*.

Let every man be fully persuaded in his own mind.

He that regardeth the day, regardeth *it* unto the Lord;
and he that regardeth not the day, to the Lord he doth not regard *it*.

245.

He that eateth,
eateth to the Lord, for he giveth God thanks;

and he that eateth not,
to the Lord he eateth not, and giveth God thanks.

246.

For none of us liveth to himself,
and no man dieth to himself.

For whether we live, we live unto the Lord;
and whether we die, we die unto the Lord:

247.

whether we live therefore, or die, we are the Lord's.

For to this end Christ both died, and rose, and revived,
that he might be Lord both of the dead and living.

248.

But why dost thou judge thy brother?
or why dost thou set at nought thy brother?

for we shall all stand before the judgment seat of Christ.

249.

For it is written,

As I live, saith the Lord,
every knee shall bow to me, and every tongue shall confess to God.

So then every one of us shall give account of himself to God.

250.

Let us not therefore judge one another any more:

but judge this rather,
that no man put a stumblingblock or an occasion to fall in *his* brother's way.

251.

I know, and am persuaded by the Lord Jesus,
that *there is* nothing unclean of itself:

but to him that esteemeth any thing to be unclean, to him *it is* unclean.

But if thy brother be grieved with *thy* meat,
now walkest thou not charitably.

252.

Destroy not him with thy meat, for whom Christ died.

Let not then your good be evil spoken of:

For the kingdom of God is not meat and drink;
but righteousness, and peace, and joy in the Holy Ghost.

253.

For he that in these things serveth Christ
is acceptable to God, and approved of men.

Let us therefore follow after the things which make for peace,
and things wherewith one may edify another.

254.

For meat, destroy not the work of God.

All things indeed *are* pure;
but *it is* evil for that man who eateth with offence.

It is good neither to eat flesh, nor to drink wine,
nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

255.

Hast thou faith? have *it* to thyself before God.

Happy *is* he that condemneth not himself in that thing which he alloweth.

And he that doubteth is damned if he eat, because *he eateth* not of faith:

for whatsoever *is* not of faith is sin.

ROMANS 15

256.

We then that are strong ought to bear the infirmities of the weak,
and not to please ourselves.

Let every one of us please *his* neighbour for *his* good to edification.

257.

For even Christ pleased not himself;
but, as it is written,
The reproaches of them that reproached thee fell on me.

258.

For whatsoever things were written aforetime were written for our learning,
that we through patience and comfort of the scriptures might have hope.

259.

Now the God of patience and consolation grant you
to be likeminded one toward another according to Christ Jesus:

That ye may with one mind *and* one mouth glorify God,
even the Father of our Lord Jesus Christ.

260.

Wherefore receive ye one another,
as Christ also received us to the glory of God.

Now I say that Jesus Christ was a minister of the circumcision for the truth of God,
to confirm the promises *made* unto the fathers:

261.

And that the Gentiles might glorify God for *his* mercy;

as it is written,
For this cause I will confess to thee among the Gentiles,
and sing unto thy name.

262.

And again he saith,
Rejoice, ye Gentiles, with his people.

And again,
Praise the Lord, all ye Gentiles;
and laud him, all ye people.

263.

And again, Esaias saith,
There shall be a root of Jesse, and he that shall rise to reign over the Gentiles;
in him shall the Gentiles trust.

264.

Now the God of hope fill you with all joy and peace in believing,
that ye may abound in hope, through the power of the Holy Ghost.

265.

[15:16] And I myself also am persuaded of you, my brethren,
that ye also are full of goodness,

filled with all knowledge,
able also to admonish one another.

The Letter to the Romans

CHAPTER TEN
Divisions 266-300

ROMANS 15:17 - 16

266.

[15:17] Nevertheless, brethren,
I have written the more boldly unto you in some sort, as putting you in mind,
because of the grace that is given to me of God,

267.

That I should be the minister of Jesus Christ to the Gentiles,
ministering the gospel of God,

that the offering up of the Gentiles might be acceptable,
being sanctified by the Holy Ghost.

268.

I have therefore whereof I may glory through Jesus Christ
in those things which pertain to God.

269.

For I will not dare to speak of any of those things which Christ hath not wrought by me,
to make the Gentiles obedient,
by word and deed,

270.

Through mighty signs and wonders,
by the power of the Spirit of God;

so that from Jerusalem, and round about unto Illyricum,
I have fully preached the gospel of Christ.

271.

Yea, so have I strived to preach the gospel,
not where Christ was named, lest I should build upon another man's foundation:

But as it is written, To whom he was not spoken of, they shall see:
and they that have not heard shall understand.

272.

For which cause also I have been much hindered from coming to you.

But now having no more place in these parts,
and having a great desire these many years to come unto you;

273.

Whensoever I take my journey into Spain, I will come to you:

for I trust to see you in my journey,
and to be brought on my way thitherward by you,

if first I be somewhat filled with your *company*.

274.

But now I go unto Jerusalem to minister unto the saints.

For it hath pleased them of Macedonia and Achaia
to make a certain contribution for the poor saints which are at Jerusalem.

275.

It hath pleased them verily; and their debtors they are.

For if the Gentiles have been made partakers of their spiritual things,
their duty is also to minister unto them in carnal things.

276.

When therefore I have performed this,
and have sealed to them this fruit, I will come by you into Spain.

277.

And I am sure that, when I come unto you,
I shall come in the fulness of the blessing of the gospel of Christ.

278.

Now I beseech you, brethren,
for the Lord Jesus Christ's sake, and for the love of the Spirit,
that ye strive together with me in *your* prayers to God for me;

279.

That I may be delivered from them that do not believe in Judaea;
and that my service which *I have* for Jerusalem may be accepted of the saints;

That I may come unto you with joy by the will of God,
and may with you be refreshed.

280.

Now the God of peace *be* with you all.

Amen.

ROMANS 16

281.

I commend unto you Phebe our sister,
which is a servant of the church which is at Cenchrea:

That ye receive her in the Lord, as becometh saints,
and that ye assist her in whatsoever business she hath need of you:

for she hath been a succourer of many, and of myself also.

282.

Greet Priscilla and Aquila my helpers in Christ Jesus:
Who have for my life laid down their own necks:

unto whom not only I give thanks,
but also all the churches of the Gentiles.

Likewise *greet* the church that is in their house.

283.

Salute my wellbeloved Epænetus,
who is the firstfruits of Achaia unto Christ.

Greet Mary, who bestowed much labour on us.

284.

Salute Andronicus and Junia,
my kinsmen, and my fellowprisoners,
who are of note among the apostles, who also were in Christ before me.

Greet Amplias my beloved in the Lord.

285.

Salute Urbane, our helper in Christ,
and Stachys my beloved.

Salute Apelles approved in Christ.

286.

Salute them which are of Aristobulus' *household*.

Salute Herodion my kinsman.

287.

Greet them that be of the *household* of Narcissus,
which are in the Lord.

Salute Tryphena and Tryphosa, who labour in the Lord.

288.

Salute the beloved Persis, which laboured much in the Lord.

Salute Rufus chosen in the Lord,
and his mother and mine.

289.

Salute Asyncritus, Phlegon, Hermas,
Patrobas, Hermes, and the brethren which are with them.

290.

Salute Philologus, and Julia,
Nereus, and his sister,
and Olympas, and all the saints which are with them.

291.

Salute one another with an holy kiss.

The churches of Christ salute you.

292.

Now I beseech you, brethren,
mark them which cause divisions and offences
contrary to the doctrine which ye have learned; and avoid them.

293.

For they that are such serve not our Lord Jesus Christ, but their own belly;
and by good words and fair speeches deceive the hearts of the simple.

294.

For your obedience is come abroad unto all *men*.

I am glad therefore on your behalf;
but yet I would have you wise unto that which is good,
and simple concerning evil.

And the God of peace shall bruise Satan under your feet shortly.

295.

The grace of our Lord Jesus Christ *be* with you.

Amen.

296.

Timotheus my workfellow,
and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

I Tertius, who wrote *this* epistle, salute you in the Lord.

297.

Gaius mine host, and of the whole church, saluteth you.

Erastus the chamberlain of the city saluteth you,
and Quartus a brother.

298.

The grace of our Lord Jesus Christ *be* with you all.

Amen.

299.

Now to him that is of power to stablish you according to my gospel,
and the preaching of Jesus Christ,

according to the revelation of the mystery,
which was kept secret since the world began,

300.

But now is made manifest, and by the scriptures of the prophets,

according to the commandment of the everlasting God,
made known to all nations for the obedience of faith:

To God only wise,
be glory through Jesus Christ for ever.

Amen

*Otherwise named
The Letter of Barnabas*

3RD TEACHING 1 - 4

The third letter of the apostles and elders is credited to Barnabas, the disciple of the Apostles, yet was probably published by Mark with James (the second son of Joseph and Mary), around the time of the arrest of Peter and Paul in Caesarea. The letter was sent out from Jerusalem and Antioch to the Christian churches and Hebrew congregations.

1.

I bid you greeting, sons and daughters,
in the name of the Lord that loved us, in peace.

2.

Seeing that the ordinances of God are great and rich unto you,

I rejoice with an exceeding great and overflowing joy at your blessed and glorious spirits;
so innate is the grace of the spiritual gift that ye have received.

3.

Wherefore also I the more congratulate myself hoping to be saved,
for that I truly see the Spirit poured out among you from the riches of the fount of the Lord.

So greatly did the much-desired sight of you astonish me respecting you.

4.

Being therefore persuaded of this,
and being conscious with myself that having said much among you
I know that the Lord journeyed with me on the way of righteousness,

and [I] am wholly constrained also myself to this,

5.

to love you more than my own soul
(for great faith and loved wellet in you through the hope of the life which is His)

--considering this therefore, that,

If it shall be my care to communicate to you some portion of that which I received,
it shall turn to my reward for having ministered to such spirits,

6.

I was eager to send you a trifle,
that along with your faith ye might have your knowledge also perfect.

7.

Well then, there are three ordinances of the Lord;

the hope of life,
which is the beginning and end of our faith;

and righteousness,
which is the beginning and end of judgment;

and love shown in gladness, and exultation,
the testimony of works of righteousness.

8.

For the Lord made known to us by His prophets things past and present,
giving us likewise the firstfruits of the taste of things future.

9.

And seeing each of these things severally coming to pass,
according as He spake,
we ought to offer a richer and higher offering to the fear of Him.

10.

Yet I, not as though I were a teacher, yet as one of yourselves,
will show forth a few things, whereby ye shall be gladdened in the present circumstances.

3RD TEACHING 2

11.

Seeing then that the days are evil,
and that the Active One himself has the authority,
we ought to give heed to ourselves and to seek out the ordinances of the Lord.

12.

The aids of our faith then are fear and patience,
and our allies are long-suffering and self-restraint.

While these abide in a pure spirit in matters relating to the Lord,
wisdom, understanding, science, knowledge
rejoice with them.

13.

For He hath made manifest to us by all the prophets
that He wanteth neither sacrifices nor whole burnt offerings nor oblations, saying at one time;

*What to Me is the multitude of your sacrifices, saith the Lord
I am full of whole burnt-offerings,*

*and the fat of lambs and the blood of bulls and of goats desire not,
not though ye should come to be seen of Me, or who required these things at your hands?*

14.

Ye shall continue no more to tread My court.

*If ye bring fine flour, it is in vain; incense is an abomination to Me;
your new moons and your Sabbaths I cannot away with.*

15.

These things therefore He annulled, that the new law of our Lord Jesus Christ,
being free from the yoke of constraint, might have its oblation not made by human hands.

And He saith again unto them;

16.

*Did I command your fathers when they went forth from the land of Egypt
to bring Me whole burnt offerings and sacrifices?*

*Nay, this was My command unto them,
Let none of you bear a grudge of evil against his neighbor in his heart,
and love you not a false oath.*

17.

So we ought to perceive, unless we are without understanding,
the mind of the goodness of our Father;

for He speaketh to us,
desiring us not to go astray like them [*who have*] yet to seek how we may approach Him.

18.

Thus then speaketh He to us; *The sacrifice unto God is a broken heart,
the smell of a sweet savor unto the Lord is a heart that glorifies its Maker.*

19.

We ought therefore, brethren, to learn accurately concerning our salvation,
lest the Evil One having effected an entrance of error in us should fling us away from our life.

3RD TEACHING 3

20.

He speaketh again therefore to them concerning these things;

*Wherefore fast ye for Me, saith the Lord,
so that your voice is heard this day crying aloud?*

21.

*This is not the fast which have chosen, saith the Lord;
not a man abasing his soul;*

*Not though ye should bend your neck as a hoop,
and put on sack cloth and make your bed of ashes,
not even so shall ye call a fast that is acceptable.*

22.

Yet unto us He saith;

Behold, this is the fast which I have chosen, saith the Lord;

*loosen every band of wickedness, untie the tightened cords of forcible contracts,
send away the broken ones released and tear in pieces every unjust bond.*

23.

*Break thy bread to the hungry, and if thou seest one naked clothe him;
bring the shelterless into thy house,*

*and if thou seest a humble man, thou shalt not despise him,
neither shall any one of thy household and of thine own seed.*

24.

*Then shall thy light break forth in the morning, and thy healing shall arise quickly,
and righteousness shall go forth before thy face, and the glory of God shall environ thee.*

*Then shalt thou cry out and God shall hear thee;
while thou art still speaking, He shall say 'Lo, I am here';*

*if thou shalt takeaway from thee the yoke
and the stretching forth of the finger and the word of murmuring,
and shalt give thy bread to the hungry heartily, and shalt pity the abased soul.*

25.

To this end therefore, my brethren,
He that is long-suffering,

foreseeing that the people whom He had prepared in His well-beloved,
would believe in simplicity,

manifested to us beforehand concerning all things,
that we might not as novices shipwreck ourselves upon their law.

The Third Teaching of the Apostles

The Letter of Barnabas

CHAPTER TWO
Divisions 26-55

3RD TEACHING 4 - 6

26.

It behooves us therefore to investigate deeply concerning the present,
and to search out the things which have power to save us.

27.

Let us therefore flee altogether from all the works of lawlessness,
lest the works of lawlessness overpower us;

and let us loathe the error of the present time,
that we may be loved for that which is to come.

28.

Let us give no relaxation to our soul that it should have liberty
to consort with sinners and wicked men,
lest haply we be made like unto them.

29.

The last offense is at hand, concerning which the scripture speaketh, as Enoch saith,

*For to this end the Master hath cut the seasons and the days short,
that His beloved might hasten and come to His inheritance.*

30.

And the prophet [*Daniel*] also speaketh on this wise;

*Ten reigns shall reign upon the earth, and after them shall arise another king,
who shall bring low three of the kings under one.*

In like manner Daniel speaketh concerning the same;

31.

*And I saw the fourth beast to be wicked and strong
and more intractable than all the beasts of the earth,*

*and how there arose from him ten horns, and from these a little horn and excrescence,
and how that it abased under one three of the great horns.*

Ye ought therefore to understand.

32.

Moreover I ask you this one thing besides,
as being one of yourselves and loving you all in particular more than my own soul,
to give heed to yourselves now,
and not to liken yourselves to certain persons who pile up sin upon sin,
saying that our covenant remains to them also.

33.

Ours it is; yet they lost it in this way for ever, when Moses had just received it.

For the scripture saith;
*And Moses was in the mountain fasting forty days and forty nights, and he received the covenant
from the Lord, even tablets of stone written with the finger of the hand of the Lord.*

34.

Yet they lost it by turning unto idols.

For thus saith the Lord;
*Moses, Moses, come down quickly;
for thy people whom thou broughtest out of the land of Egypt hath done unlawfully.*

35.

And Moses understood, and threw the two tables from his hands;
and their covenant was broken in pieces,

that the covenant of the beloved Jesus might be sealed unto our hearts
in the hope which springeth from faith in Him.

36.

Yet though I would fain write many things, not as a teacher,
yet as becometh one who loveth you not to fall short of that which we possess,
I was anxious to write to you, being your devoted slave.

Wherefore let us take heed in these last days.

37.

For the whole time of our faith shall profit us nothing, unless we now,
in the season of lawlessness and in the offenses that shall be,
as becometh sons of God,

offer resistance,
that the Black One may not effect an entrance.

Let us flee from all vanity,
let us entirely hate the works of the evil way.

38.

Do not entering in privily stand apart by yourselves,
as if ye were already justified,
yet assemble yourselves together and consult concerning the common welfare.

For the scripture saith; *Woe unto them that are wise for themselves,
and understanding in their own sight.*

39.

Let us become spiritual, let us become a temple perfect unto God.

As far as in us lies, let us exercise ourselves in the fear of God,
[and] let us strive to keep His commandments, that we may rejoice in His ordinances.

The Lord judgeth the world without respect of persons;
each man shall receive according to his deeds.

40.

If he be good, his righteousness shall go before him in the way;
if he be evil, the recompense of his evil-doing is before him;

lest perchance,
If we relax as men that are called, we should slumber over our sins,
and the prince of evil receive power against us and thrust us out from the kingdom of the Lord.

41.

Moreover understand this also, my brothers.

When ye see that after so many signs and wonders wrought in Israel,
even then they were abandoned, let us give heed, lest haply we be found,
as the scripture saith, *many are called yet few are chosen.*

3RD TEACHING 5

42.

For to this end the Lord [*Jesus*] endured to deliver His flesh unto corruption,
that by the remission of sins we might be cleansed,
which cleansing is through the blood of His sprinkling.

For the scripture concerning Him containeth some things relating to Israel,
and some things relating to us.

43.

And it speaketh thus;
*He was wounded for your transgressions, and He hath been bruised for our sins;
by His stripes we were healed.*

*As a sheep He was led to slaughter,
as a lamb is dumb before his shearer.*

44.

We ought therefore to be very thankful unto the Lord,
for that He both revealed unto us the past, and made us wise in the present,
and as regards the future we are not without understanding.

45.

Now the scripture saith;
Not unjustly is the net spread for the birds.

He meaneth this that a man shall justly perish, who having the knowledge of the way of
righteousness forceth himself into the way of darkness.

46.

There is yet this also, my brethren;
if the Lord endured to suffer for our souls, though He was Lord of the whole world,
unto whom God said from the foundation of the world,
Let us make man after our image and likeness,

how then did He endure to suffer at the hand of men?

47.

Understand ye.

The prophets, receiving grace from Him, prophesied concerning Him,
yet He Himself endured that He might destroy death
and show forth the resurrection of the dead,

for that He must needs be manifested in the flesh;

48.

that at the same time He might redeem the promise made to the fathers,

and by preparing the new people for Himself might show, while He was on earth,
that having brought about the resurrection
He will Himself exercise judgment.

49.

Yea and further He preached,
teaching Israel and performing so many wonders and miracles,
and He loved him [*Israel*] exceedingly.

And when He chose His own apostles who were to proclaim His Gospel,
who that He might show that were sinners above every sin,
then He manifested Himself to be the Son of God.

50.

For if He had not come in the flesh,
neither would men have looked upon Him and been saved,

for as much as when they look upon the sun that shall cease to be,
which is the work of His own hands, they cannot face its rays.

51.

Therefore the Son of God came in the flesh to this end,
that He might sum up the complete tale of their sins
against those who persecuted and slew His prophets.

To this end therefore He endured.

For God saith of the wounds of His flesh that they came from them;
When they shall smite their own shepherd, then shall the sheep of the flock be lost.

52.

Yet He Himself desired so to suffer;
for it was necessary for Him to suffer on a tree.

For he that prophesied said concerning Him, *Spare my soul from the sword;*
and, *Pierce My flesh with nails, for the congregations of evil-doers have risen up against Me.*

And again He saith; *Behold I have given My back to stripes, and My cheeks to smitings,*
and My face did I set as a hard rock.

53.

When then He gave the commandment, what saith He?

Who is he that disputeth with Me?

Let him oppose Me.

Or who is he that goeth to law with Me?

Let him draw nigh unto the servant of the Lord,

Woe unto you, for ye all shall wax old as a garment, and the moth shall consume you.

54.

And again the prophet saith, seeing that as a hard stone He was ordained for crushing;

*Behold I will put into the fountains of Zion a stone very precious,
elect, a chief corner-stone, honorable.*

Then again what saith He;

And whosoever shall set his hope on Him, shall live forever.

Is our hope then set upon a stone? Far be it.

55.

Yet it is because the Lord hath set His flesh in strength.

For He saith; *And He set me as a hard rock.*

And the prophet saith again;

The stone which the builders rejected, this became the head and the corner.

And again He saith;

This is the great and wonderful day, which the Lord made.

56.

I write to you the more simply,
that ye may understand, I who am the offscouring of your love.

What then saith the prophet again?
*The assembly of evildoers gathered around Me,
they surrounded Me as bees surround a comb;*

and; *For My garment they cast a lot.*

57.

For as much then as He was about to be manifested in the flesh and to suffer,
His suffering was manifested beforehand.

For the prophet saith concerning Israel;
*Woe unto their soul, for they have counseled evil counsel against themselves saying,
Let us bind the righteous one, for he is unprofitable for us.*

58.

What sayeth the other prophet Moses unto them?
Behold, these things saith the Lord God;

*enter into the good land which the Lord swear unto Abraham, Isaac, and Jacob,
and inherit it, a land flowing with milk and honey.*

59.

Yet what saith knowledge?

Understand ye.

60.

Set your hope on Him who is about to be manifested to you in the flesh, even Jesus.
For man is earth suffering; for from the face of the earth came the creation of Adam.

What then saith He?
Into the good land, a land flowing with milk and honey.

61.

Blessed is our Lord, brethren,
who established among us wisdom and understanding of His secret things.

For the prophet speaketh a parable concerning the Lord.

62.

Who shall comprehend, save he that is wise and prudent and that loveth his Lord?

For as much then as He renewed us in the remission of sins,
He made us to be a new type,
so that we should have the soul of children, as if He were recreating us.

63.

For the scripture saith concerning us, how He saith to the Son;

*Let us make man after our image and after our likeness,
and let them rule over the beasts of the earth
and the fowls of the heaven and the fishes of the sea.*

64.

And the Lord said when He saw the fair creation of us men;
Increase and multiply and fill the earth.

These words refer to the Son.

Again I will shew thee how the Lord speaketh concerning us.

65.

He made a second creation at the last; and the Lord saith;
Behold I make the last things as the first.

In reference to this then the prophet preached;
Enter into a land flowing with milk and honey, and be lords over it.

66.

Behold then we have been created anew, as He saith again in another prophet;
Behold, saith the Lord, I will take out from these,

that is to say, from those whom the Spirit of the Lord foresaw,
their stony hearts, and will put into them hearts of flesh;

for He Himself was to be manifested in the flesh and to dwell in us.

67.

For a holy temple unto the Lord,
my brethren, is the abode of our heart.

For the Lord saith again;
For wherein shall I appear unto the Lord my God and be glorified?

*I will make confession unto Thee in the assembly of my brethren,
and I will sing unto Thee in the midst of the assembly of the saints.*

68.

We therefore are they whom He brought into the good land.

What then is the milk and the honey
Because the child is first kept alive by honey, and then by milk.

So in like manner we also, being kept alive by our faith in the promise and by the word,
shall live and be lords of the earth.

69.

Now we have already said above;
And let them increase and multiply and rule over the fishes.

yet who is he that is able *now* to rule over beasts and fishes and fowls of the heaven;
for we ought to perceive that to rule implieth power,
so that one should give orders and have dominion.

70.

If then this cometh not to pass now, assuredly He spake to us for the hereafter,
when we ourselves shall be made perfect
so that we may become heirs of the covenant of the Lord.

3RD TEACHING 7

71.

Understand therefore, children of gladness,
that the good Lord manifested all things to us beforehand,
that we might know to whom we ought in all things to render thanksgiving and praise.

72.

If then the Son of God,
being Lord and future Judge of quick and dead,
suffered that His wound might give us life,
let us believe that the Son of God could not suffer except for our sakes.

73.

Yet moreover when crucified He had vinegar and gall given Him to drink.

Hear how on this matter the priests of the temple have revealed.

74.

Seeing that there is a commandment in scripture,
Whatsoever shall not observe the fast shall surely die,
the Lord commanded,
because He was in His own person
about to offer the vessel of His Spirit [*for*] a sacrifice for our sins,
that the type also which was given in Isaac who was offered upon the altar should be fulfilled.

75.

What then saith He in the prophet?
And let them eat of the goat that is offered at the fast for all their sins.

Attend carefully;
And let all the priests alone eat the entrails unwashed with vinegar.

76.

Wherefore?
Since ye are to give Me, who am to offer My flesh for the sins of My new people,
gall with vinegar to drink,
eat ye alone, while the people fasteth and waileth in sackcloth and ashes;
that He might shew that He must suffer at their hands.

77.

Attend ye to the commandments which He gave.
*Take two goats, fair and alike, and offer them,
and let the priest take the one for a whole burnt offering for sins.*
Yet the other one--what must they do with it?
Accursed, saith He, is the one.

78.

Give heed how the type of Jesus is revealed.
*And do ye all spit upon it and goad it, and place scarlet wool about its head,
and so let it be cast into the wilderness.*

79.

And when it is so done, he that taketh the goat into the wilderness leadeth it,
and taketh off the wool, and putteth it upon the branch which is called Rachia,

the same whereof we are wont to eat the shoots when we find them in the country.

80.

Of this briar alone is the fruit thus sweet.

What then meaneth this? Give heed.

The one at the altar, and the other accursed.

And moreover the accursed one crowned.

81.

For they shall see Him in that day wearing the long scarlet robe about His flesh,
and shall say,

Is not this He, Whom once we crucified and set at nought and spat upon;
verily this was He, Who then said that He was the Son of God.

82.

For how is He like the goat?

For this reason it says *the goats shall be fair and alike*,
that, when they shall see Him coming then, they may be astonished at the likeness of the goat.

Therefore behold the type of Jesus that was to suffer.

83.

Yet what meaneth it, that they place the wool in the midst of the thorns?

It is a type of Jesus set forth for the Church,
since whosoever should desire to take away the scarlet wool
it behoved him to suffer many things owing to the terrible nature of the thorn,
and through affliction to win the mastery over it.

84.

Thus, He saith,
they that desire to see Me, and to attain unto My kingdom,
must lay hold on Me through tribulation and affliction.

3RD TEACHING 8

85.

Yet what think ye meaneth the type,
where the commandment is given to Israel that those men, whose sins are full grown,

offer an heifer and slaughter and burn it, and then that the children take up the ashes,
and cast them into vessels, and twist the scarlet wool on a tree
(see here again is the type of the cross and the scarlet wool), and the hyssop,

and that this done the children should sprinkle the people *with ashes* one by one,
that they may be purified from their sins?

86.

Understand ye how in all plainness it is spoken unto you;
the calf is Jesus,

the men that offer it,
being sinners are they that offered Him for the slaughter.

After this it is no more men who offer;
the glory is no more for sinners.

87.

The children *or people of God* who sprinkle *the ashes of purification*
are they that preached unto us the forgiveness of sins and the purification of our heart,

they to whom, being twelve in number for a testimony unto the tribes
(for there are twelve tribes of Israel),
He gave authority over the Gospel, that they should preach it.

88.

Yet wherefore are the children that sprinkle three in number?

For a testimony unto Abraham, Isaac and Jacob,
because these are mighty before God.

89.

Then there is the placing the wool on the tree.

This means that the kingdom of Jesus is on the cross,
and that they who set their hope on Him shall live for ever.

90.

And why is there the wool and the hyssop at the same time?

Because in His kingdom there shall be evil and foul days,
in which we shall be saved;
for he who suffers pain in the flesh is healed through the foulness of the hyssop.

3RD TEACHING 8-10

91.

Now to us indeed it is manifest that these things so befell for this reason,
yet to them they were dark,
because they heard not the voice of the Lord.

3RD TEACHING 9

92.

Furthermore He saith concerning the ears, how that it is our heart which He circumcised.

The Lord saith in the prophet; *With the hearing of the ears they listened to Me.*

93.

And again He saith;
They that are afar off shall hear with their ears, and shall perceive what I have done.

And; *Be ye circumcised in your hearts, saith the Lord.*

94.

And again He saith; *Hear, O Israel, for thus saith the Lord thy God.*
Who is he that desireth to live forever; let him hear with his ears the voice of My servant.

And again He saith; *Hear, O heaven, and give ear, O earth,*
for the Lord hath spoken these things for a testimony.

95.

And again He saith; *Hear the words of the Lord, ye rulers of this people.*

And again He saith; *Hear, O my children, the voice of one crying in the wilderness.*

96.

Therefore He circumcised our ears, that hearing the word we might believe.

Yet moreover the circumcision, in which they have confidence, is abolished;
for He hath said that a circumcision not of the flesh should be practiced.

yet they transgressed, for an evil angel taught them cleverness.

97.

He saith unto them;
Thus saith the Lord your God (so I find the commandment);

sow not upon thorns,
be ye circumcised in to your Lord.

98.

And what saith He?

Be ye circumcised in the hardness of your heart;
and then ye will not harden your neck.

99.

Take this again;
*Behold, sayeth the Lord, all the Gentiles are uncircumcised in their foreskin,
yet this people is uncircumcised in their hearts.*

100.

Yet thou wilt say;
In truth the people hath been circumcised for a seal.

Nay, yet so likewise is every Syrian and Arabian and all the priests of the idols.
Do all those then too belong to their covenant?

Moreover the Egyptians also are included among the circumcised.

101.

Learn therefore, children of love, concerning all things abundantly,

that Abraham, who first appointed circumcision,
looked forward in the spirit unto Jesus,
when he circumcised having received the ordinances of three letters.

102.

For the scripture saith;
And Abraham circumcised of his household eighteen males and three hundred.

What then was the knowledge given unto him?

103.

Understand ye that He saith *the eighteen* first, and then after an interval *three hundred*.
In the eighteen 'I' stands for ten, 'H' for eight.

Here thou hast *the word* 'Jesus'. (written in Hebrew letters 'Ihso-ys')
And because the cross in the 'I' was to have grace, He saith also *three hundred*.

104.

So He revealeth Jesus in the two letters, and in the remaining one the cross.

He who placed within us the innate gift of His covenant knoweth;
no man hath ever learnt from me a more genuine word;
yet I know that ye are worthy.

3RD TEACHING 10

105.

Yet forasmuch as Moses said;
*Ye shall not eat seine nor eagle nor falcon nor crow
nor any fish which hath no scale upon it,*
he received in his understanding three ordinances.

Yea and further He saith unto them in Deuteronomy;
And I will lay as a covenant upon this people My ordinances.

106.

So then it is not a commandment of God that they should not bite with their teeth,
yet Moses spake it in spirit.

Accordingly he mentioned the swine with this intent.

107.

Thou shalt not cleave, saith he, to such men who are like unto swine;

that is, when they are in luxury they forget the Lord,
yet when they are in want they recognize the Lord,

just as the swine when it eateth knoweth not his lord,
yet when it is hungry it crieth out,
and when it has received food again it is silent.

108.

Neither shalt thou eat eagle nor falcon nor kite nor crow.

*Thou shalt not, He saith, cleave unto, or be likened to, such men
who know not how to provide food for themselves by toil and sweat,
yet in their lawlessness seize what belongeth to others,*

109.

and as if they were walking in guilelessness watch and search about
for some one to rob in their rapacity,

just as these birds alone do not provide food for themselves,
yet sit idle and seek how they may eat the meat that belongeth to others,
being pestilent in their evil-doings.

110.

And thou shalt not eat, saith He, lamprey nor polypus nor cuttlefish.

*Thou shalt not, He meaneth, become like unto such men,
who are desperately wicked, and are already condemned to death,*

just as these fishes alone are accursed and swim in the depths,
not swimming on the surface like the rest,
yet dwell on the ground beneath the deep sea.

111.

Moreover thou shalt not eat the hare. Why so?

*Thou shalt not be found a corrupter of boys,
nor shalt thou become like such persons;*

for the hare gaineth one passage in the body every year;
for according to the number of years it lives it has just so many openings.

112.

*Again, neither shalt thou eat the hyena;
thou shalt not, saith He, become an adulterer or a fornicator,
neither shalt thou resemble such persons.*

Why so?

Because this animal changeth its nature year by year,
and becometh at one time male and at another female.

113.

Moreover He hath hated the weasel also and with good reason.

*Thou shalt not, saith He, become such as those men
of whom we hear as working iniquity with their mouth for uncleanness,
neither shalt thou cleave unto impure women who work iniquity with their mouth.*

For this animal conceiveth with its mouth.

114.

Concerning meats then Moses received three decrees to this effect
and uttered them in a spiritual sense;

yet they accepted them according to the lust of the flesh,
as though they referred to eating.

115.

And David also receiveth knowledge of the same three decrees, and saith;

Blessed is the man who hath not gone in the council of the ungodly--
even as the fishes go in darkness into the depths;

and hath not stood in the path of sinners--

116.

just as they who pretend to fear the Lord *do* sin like swine;

and hath not sat on the seat of the destroyers--
as the birds that are seated for prey.

Ye have now the complete lesson concerning eating.

117.

Again Moses saith;
Ye shall eat everything that divideth the hoof and cheweth the cud.

What meaneth he?

He that receiveth the food knoweth Him that giveth him the food,
and being refreshed appeareth to rejoice in him.

118.

Well said he, having regard to the commandment.

What then meaneth he?

119.

Cleave unto those that fear the Lord,
with those who meditate in their heart
on the distinction of the word which they have received,
with those who tell of the ordinances of the Lord and keep them,
with those who know that meditation is a work of gladness
and who chew the cud of the word of the Lord.

120.

Yet why that which divideth the hoof?

Because the righteous man both walketh in this world,
and at the same time looketh for the holy world to come.

3RD TEACHING 10-12

121.

Ye see how wise a lawgiver Moses was.

Yet whence should they perceive or understand these things?

122.

Howbeit we having justly perceived the commandments tell them as the Lord willed.

To this end He circumcised our ears and hearts,
that we might understand these things.

2ND TEACHING 11

123.

Yet let us enquire whether the Lord took care to signify before hand
concerning the water and the cross.

Now concerning the water it is written in reference to Israel,
how that they would not receive the baptism which bringeth remission of sins,
yet would build for themselves. *[the cross]*

124.

For the prophet saith;
*Be astonished, O heaven, and let the earth shudder the more at this,
for this people hath done two evil things;*

*they abandoned Me the fountain of life,
and they digged for themselves a pit of death.*

125.

Is My holy mountain of Sinai a desert rock?

*for ye shall be as the fledglings of a bird,
which flutter aloft when deprived of their nest.*

126.

And again the prophet saith; *I will go before thee,
and level mountains and crush gates of brass and break in pieces bolts of iron,*

*and I will give thee treasures dark, concealed, unseen,
that they may know that I am the Lord God.*

127.

And; *Thou shalt dwell in a lofty cave of a strong rock.*

And; *His water shall be sure; ye shall see the King in glory,
and your soul shall meditate on the fear of the Lord.*

128.

And again He saith in another prophet;
*And He that doeth these things shall be
as the tree that is planted by the parting streams of waters,*

*which shall yield his fruit at his proper season,
and his leaf shall not fall off,*

and all things whatsoever he doeth shall prosper.

*Not so are the ungodly, not so,
yet are as the dust which the wind scattereth from the face of the earth.*

129.

*Therefore ungodly men shall not stand in judgment,
neither sinners in the council of the righteous;*

*for the Lord knoweth the way of the righteous,
and the way of the ungodly shall perish.*

130.

Ye perceive how He pointed out the water and the cross at the same time.

For this is the meaning;

Blessed are they that set their hope on the cross, and go down into the water;
for He speaketh of the reward at *his proper season*; then, saith He, *I will repay.*

131.

yet now what saith He? *His leaves shall not fall off*;

He meaneth by this that every word,
which shall come forth from you through your mouth in faith and love,
shall be for the conversion and hope of many.

132.

And again another prophet saith;
And the land of Jacob was praised above the whole earth.

He meaneth this; He glorifieth the vessel of His Spirit.

Next what saith He?

133.

*And there was a river streaming from the righthand,
and beautiful trees rose up from it;
and whosoever shall eat of them shall live forever.*

This He saith, because we go down into the water laden with sins and filth,
and rise up from it bearing fruit in the heart,
resting our fear and hope on Jesus in the spirit.

134.

And whosoever shall eat of these shall live forever;
He meaneth this;

whosoever, saith He, shall hear these things spoken and shall believe,
shall live forever.

2ND TEACHING 12

135.

In like manner again He defineth concerning the cross
in another prophet, who saith;

And when shall these things be accomplished? saith the Lord.

*Whenever a tree shall be bended and stand upright,
and whensoever blood shall drop from a tree.*

Again thou art taught concerning the cross,
and Him that was to be crucified.

136.

And He saith again in Moses,
when war was waged against Israel by men of another nation,
and that He might remind them when the war was waged against them
that for their sins they were delivered unto death;

the Spirit saith to the heart of Moses,
that he should make a type of the cross and of Him that was to suffer,
that unless, saith He, they shall set their hope on Him,
war shall be waged against them for ever.

137.

Moses therefore pileth arms one upon another in the midst of the encounter,
and standing on higher ground than any he stretched out his hands,
and so Israel was again victorious.

Then, whenever he lowered them, they were slain with the sword.

Wherefore was this?

That they might learn that they cannot be saved,
unless they should set their hope on Him.

138.

And again in another prophet He saith;
*The whole day long have I stretched out My hands
to a disobedient people that did gainsay My righteous way.*

Again Moses maketh a type of Jesus, how that He must suffer,
and that He Himself whom they shall think to have destroyed
shall make alive in an emblem when Israel was falling.

139.

For the Lord caused all manner of serpents to bite them,
and they died (forasmuch as the transgression was wrought in Eve through the serpent),

that He might convince them that by reason of their transgression
they should be delivered over to the affliction of death.

140.

Yea and further though Moses gave the commandment;
Ye shall not have a molten or a carved image for your God,

yet he himself made one that he might show them a type of Jesus.

So Moses maketh a brazen serpent,
and setteth it up conspicuously,
and summoneth the people by proclamation.

141.

When therefore they were assembled together they entreated Moses
that he should offer up intercession for them that they might be healed.

And Moses said unto them;
Whosoever, said he, one of you shall be bitten,
let him come to the serpent which is placed on the tree,
and let him believe and hope that the serpent being himself dead can make alive;

and forthwith he shall be saved.

And so they did.

142.

Here again thou hast in these things also the glory of Jesus,
how that in Him and unto Him are all things.

What again saith Moses unto Jesus (Joshua) the son of Nun,
when he giveth him this name,
as being a prophet,

that all the people might give ear to him alone,
because the Father revealeth all things concerning His Son Jesus?

143.

Moses therefore saith to Jesus the son of Nun,
giving him this name, when he sent him as a spy on the land;

*Take a book in thy hands, and write what the Lord saith,
how the Son of God shall cut up by the roots all the house of Amalek in the last days.*

144.

Behold again it is Jesus, not a son of man, yet the Son of God,
and He was revealed in the flesh in a figure.

Since then men will say that Christ is the son of David,
David himself prophesieth being afraid and understanding the error of sinners;

*The Lord said unto my Lord,
Sit thou on My right hand until I set thine enemies for a footstool under Thy feet.*

145.

And again thus sayith Isaiah;
*The Lord said unto my Christ the Lord, of whose right hand I laid hold,
that the nations should give ear before Him, and I will break down the strength of kings.*

See how David calleth Him Lord, and calleth Him not Son.

The Letter of Barnabas

3RD TEACHING 13-16

146.

Now let us see whether this people or the first people hath the inheritance,
and whether the covenant had reference to us or to them.

Hear then what the scripture saith concerning the people;

*And Isaac prayed concerning Rebecca his wife, for she was barren.
And she conceived.*

147.

Then Rebecca went out to enquire of the Lord.

*And the Lord said unto her;
Two nations are in thy womb, and two peoples in thy belly,
and one people shall vanquish another people, and the greater shall serve the less.*

148.

Ye ought to understand who Isaac is, and who Rebecca is,
and in whose case He hath shown that the one people is greater than the other.

And in another prophecy Jacob speaketh more plainly to Joseph his son, saying;
*Behold, the Lord hath not bereft me of thy face;
bring me thy sons, that I may bless them.*

149.

And he brought Ephraim and Manasseh,
desiring that Manasseh should be blessed, because he was the elder;

for Joseph led him by the righthand of his father Jacob.
yet Jacob saw in the spirit a type of the people that should come afterwards.

150.

And what saith He?

*And Jacob crossed his hands, and placed his right hand on the head of Ephraim,
the second and younger; and blessed him.*

*And Joseph said unto Jacob,
Transfer thy right hand to the head of Manasseh, for he is my first born son.*

151.

*And Jacob said to Joseph,
I know it, my son, I know it; yet the greater shall serve the less.
Yet this one also shall be blessed.*

Mark in whose cases He ordained that this people should be first and heir of the covenant.

152.

If then besides this He also recorded it through Abraham,
we attain the completion of our knowledge.

What then saith he to Abraham when he alone believed,
and was ascribed for righteousness?

Behold I have made thee, Abraham,

a father of nations that believe in God in uncircumcision.

3RD TEACHING 14

153.

Yea verily, yet as regards the covenant which He swear to the fathers
to give it to the people
let us see whether He hath actually given it.

He hath given it,
yet they themselves were not found worthy to receive it by reason of their sins.

154.

For the prophet saith;
*And Moses was fasting in Mount Sinai forty days and forty nights,
that he might receive the covenant of the Lord to give to the people.*

*And [Moses] received from the Lord the two tables
which were written by the finger of the hand of the Lord in the spirit.*

155.

And Moses took them, and brought them down to give them to the people.

And the Lord said unto Moses;
Moses, Moses, come down quickly;

*for thy people, whom thou leddest forth from the land of Egypt,
hath done wickedly.*

156.

*And Moses perceived that they had made for themselves again molten images,
and he cast them out of his hands
and the tables of the covenant of the Lord were broken in pieces.*

157.

Moses received [*the tables of the Law*],
yet they themselves were not found worthy.

Yet how did we receive them?

Mark this.

158.

Moses received them being a servant,
yet the Lord [*God*] himself gave them to us to be the people of His inheritance,
having endured patiently for our sakes.

159.

Yet He was made manifest,
in order that at the same time they might be perfected in their sins,
and we might receive the covenant through Him who inherited it,
even the Lord Jesus,
who was prepared beforehand hereunto,

160.

that appearing in person He might redeem out of darkness our hearts

which had already been paid over unto death and delivered up to the iniquity of error,
and thus establish the covenant in us through the word.

For it is written how the Father chargeth Him to deliver us from darkness,
and to prepare a holy people for Himself.

161.

Therefore saith the prophet;
*I the Lord thy God called thee in righteousness,
and I will lay hold of thy hand and will strengthen thee,*

*and I have given thee to be a covenant of the race,
a light to the Gentiles, to open the eyes of the blind,*

*and to bring forth them that are bound from their fetters,
and them that sit in darkness from their prison house.*

162.

We perceive then whence we were ransomed.

Again the prophet saith;
*Behold I have set Thee to be a light unto the Gentiles,
that Thou shouldest be for salvation unto the ends of the earth;
thus saith the Lord that ransomed thee, even God.*

163.

Again the prophet saith;
*The Spirit of the Lord is upon Me,
wherefore He anointed Me to preach good tidings to the humble;*

*He hath sent Me to heal them that are broken-hearted,
to preach release to the captives and recovery of sight to the blind,*

*to proclaim the acceptable year of the Lord and the day of recompense,
to comfort all that mourn.*

3RD TEACHING 15

164.

Moreover concerning the Sabbath likewise it is written in the Ten Words,
in which He spake to Moses face to face on Mount Sinai;

And ye shall hallow the Sabbath of the Lord with pure hands and with a pure heart.

165.

And in another place He saith;
If my sons observe the Sabbath then I will bestow My mercy upon them.

Of the Sabbath He speaketh in the beginning of the creation;

*And God made the works of His hands in six days,
and He ended on the seventh day, and rested on it, and He hallowed it.*

166.

Give heed, children, what this meaneth;
He ended in six days.

He meaneth this, that in six thousand years the Lord shall bring all things to an end;
for the day with Him signifyeth a thousand years;

and this He himself beareth me witness, saying;
Behold, the day of the Lord shall be as a thousand years.

167.

Therefore, children, in six days, that is in six thousand years,
everything shall come to an end.

And He rested on the seventh day.

This He meaneth;

when His Son shall come,
and shall abolish the time of the Lawless One,

and shall judge the ungodly,
and shall change the sun and the moon and the stars,

then shall he truly rest on the seventh day.

168.

Yea and furthermore He saith;
Thou shalt hallow it with pure hands and with a pure heart.

If therefore a man is able now to hallow the day which God hallowed,
though he be pure in heart, we have gone utterly astray.

169.

Yet if after all then and not till then shall we truly rest and hallow it,
when we shall ourselves be able to do so after being justified and receiving the promise,
when iniquity is no more and all things have been made new by the Lord,

we shall be able to hallow it then,
because we ourselves shall have been hallowed first.

Finally He saith to them;
Your new moons and your Sabbaths I cannot away with.

170.

Ye see what is His meaning;
it is not your present Sabbaths that are acceptable [unto Me],

yet the Sabbath which I have made, in the which, when I have set all things at rest,
I will make the beginning of the eighth day which is the beginning of another world.

Wherefore also we keep the eighth day for rejoicing,
in the which also Jesus rose from the dead,
and having been manifested ascended into the heavens.

171.

Moreover I will tell you likewise concerning the temple,

how these wretched men, being led astray,
set their hope on the building,
and not on their God that made them, as being a house of God.

For like the Gentiles almost they consecrated Him in the temple.
yet what saith the Lord abolishing the temple?

Learn ye.

172.

Who hath measured the heaven with a span, or hath measured the earth with his hand?

Have not I, saith the Lord?

The heaven is My throne and the earth the footstool of My feet.

*What manner of house will ye build for Me?
Or what shall be my resting place?*

173.

Ye perceive that their hope is vain.

Furthermore He saith again;
Behold they that pulled down this temple themselves shall build it.

174.

So it cometh to pass;
for because they went to war it was pulled down by their enemies.

Now also the very servants of their enemies shall build it up.

Again, it was revealed how the city and the temple
and the people of Israel should be betrayed.

175.

For the scripture saith;
*And it shall be in the last days,
that the Lord shall deliver up the sheep of the pasture
and the fold and the tower thereof to destruction.*

And it came to pass as the Lord spake.
Yet let us enquire whether there be any temple of God.

176.

There is;
in the place where he himself undertakes to make and finish it.

For it is written
*And it shall come to pass, when the week is being accomplished,
the temple of God shall be built gloriously in the name of the Lord.*

I find then that there is a temple,
How then shall it be built in the name of the Lord?

177.

Understand ye.
Before we believed on God,
the abode of our heart was corrupt and weak,

a temple truly built by [*human*] hands;
for it was full of idolatry and was a house of demons,
because we did whatsoever was contrary to God.

Yet it shall be built in the name of the Lord.

Give heed then that the temple of the Lord may be built gloriously.

178.

How?

Understand ye.

By receiving the remission of our sins and hoping on the Name
we became new,
created afresh from the beginning.

Wherefore God dwelleth truly in our habitation within us.

How?

179.

The word of his faith,
the calling of his promise,
the wisdom of the ordinances,
the commandments of the teaching,

He Himself prophesying in us,
He Himself dwelling in us,

opening for us who had been in bondage unto death
the door of the temple, which is the mouth,
and giving us repentance leadeth us to the incorruptible temple.

180.

For he that desireth to be saved looketh not to the man,
yet to Him that dwelleth and speaketh in him,

being amazed at this that he has never at any time
heard these words from the mouth of the speaker,
nor himself ever desired to hear them.

This is the spiritual temple built up to the Lord.

3RD TEACHING 17-21

181.

So far as it was possible,
with all simplicity to declare it unto you,

my soul hopeth that I have not omitted anything
of the matters pertaining unto salvation and so failed in my desire to preach completely.

182.

For if I should write to you concerning things immediate or future,
ye would not understand them, because they are put in parables.

So much then for this.

3RD TEACHING 18

183.

Yet let us pass on to another lesson and teaching.

There are two ways of teaching and of power,
the one of light and the other of darkness;
and there is a great difference between the two ways.

184.

For on the one are stationed the light giving angels of God,
on the other the angels of Satan.

And the one is the Lord from all eternity and unto all eternity,
whereas the other is Lord of the season of iniquity that now is.

3RD TEACHING 19

185.

This then is the way of light,
if anyone desiring to travel on the way to his appointed place would be zealous in his works.

The knowledge then which is given to us whereby we may walk therein is as follows:

186.

Thou shalt love Him that made thee,
thou shalt fear Him that created thee,

thou shalt glorify Him that redeemed thee from death;

187.

thou shalt be simple in heart and rich in spirit;

thou shalt not cleave to those who walk the way of death;
thou shalt hate everything that is not pleasing to God;

188.

thou shalt hate all hypocrisy;
thou shalt never forsake the commandments of the Lord.

189.

Thou shalt not exalt thyself, yet shalt be lowly minded in all things.
Thou shalt not assume glory to thyself.

Thou shalt not entertain a wicked design against thy neighbor;
thou shalt not admit boldness into thy soul.

190.

Thou shalt not commit fornication,
thou shalt not commit adultery,
thou shalt not corrupt boys.

191.

The word of God shall not come forth from thee where any are unclean.

Thou shalt not make a difference in [*or manipulate*] a person
just to reprove him for a transgression.

192.

Thou shalt be meek,
thou shalt be *quiet*,
thou shalt be *fearing the words* which thou hast heard.
Thou shalt not bear a grudge against thy brother.

193.

Thou shalt not doubt whether a thing shall be or not be.
Thou shalt not take the name of the Lord in vain.

Thou shalt love thy neighbor more than thine own soul.

194.

Thou shalt not murder a child by abortion,
nor again shalt thou kill it when it is born.
Thou shalt not withhold thy hand from thy son or daughter,
yet from their youth thou shalt teach them the fear of God.
Thou shalt not be found coveting thy neighbors goods;
thou shalt not be found greedy of gain.

195.

Neither shalt thou cleave with thy soul to the lofty [*and proud*],
yet shalt walk with the humble and righteous.
The accidents that befall thee thou shalt receive as good,
knowing that nothing is done without God.
Thou shalt not be double minded nor double tongued.

196.

Thou shalt be subject unto thy masters as to a type of God in shame and fear.
Thou shalt not command in bitterness thy bondservant or thine handmaid
who set their hope on the same God,
lest haply, they should cease to fear the God who is over both of you;

for He came not to call with respect of persons,
yet to call those whom the Spirit hath prepared.

197.

Thou shalt make thy neighbor partake in all things,
and shalt not say *that anything is thine own*.

For if ye are fellow partakers in that which is imperishable,
how much rather shall ye be in the things which are perishable.

Thou shalt not be hasty with thine own tongue,
for the mouth is the snare of death.

198.

So far as thou art able, thou shalt be pure for thy soul's sake.

Be not thou found holding out thy hands to receive, and drawing them in to give.

Thou shalt love as the apple of thine eye everyone *that speaketh unto thee the word of the Lord*.

199.

Thou shalt remember the day of judgment night and day,

and thou shalt seek out day by day the persons of the saints,
either laboring by word and going to exhort them
and meditating how thou mayest save souls by thy word,

or thou shalt work with thy hands for a ransom for thy sins.

200.

Thou shalt not hesitate to give, neither shalt thou murmur when giving,
yet thou shalt know who is the good paymaster of thy reward.

Thou shalt keep those things which thou hast received,
neither adding to them nor taking away from them.

201.

Thou shalt utterly hate the Evil One.

Thou shalt judge righteously.

Thou shalt not make a schism,
yet thou shalt pacify them that contend by bringing them together.

202.

Thou shalt confess thy sins.

Thou shalt not betake thyself to prayer with an evil conscience.

This is the way of light.

203.

Yet the way of the Black One is crooked and full of a curse.

For it is a way of eternal death,
with punishment wherein are the things that destroy men's souls--

204.

Idolatry, boldness,
exhalation of power,

hypocrisy, doubleness of heart,
adultery,

murder, plundering,
pride, transgression,

205.

treachery,
malice, stubbornness,

witchcraft, magic,

covetousness,
absence of the fear of God;

persecutors of good men,
hating the truth, loving lies,

206.

Not perceiving the reward of righteousness,
not *cleaving to the good* nor to the righteous judgment,

paying no heed to the widow and the orphan,

wakeful not for the fear of God-
yet for that which is evil;

Men from whom gentleness and forbearance stand aloof and far off;
loving vain things,

207.

pursuing a recompense [*for debts, instead of forgiving sins*],
not pitying the poor man,
not toiling for him that is oppressed with toil,

Ready to slander,
not recognizing Him that made them,

murderers of children,
corrupters of the creatures of God,

208.

Turning away from him that is in want [*for need*],
oppressing him that is afflicted,

advocates of the wealthy,
unjust judges of the poor,

sinful in all things.

209.

It is good therefore to learn the ordinances of the Lord,
as many as have been written above, and to walk in them.

For he that doeth these things shall be glorified in the kingdom of God;
whereas he that chooseth their opposites shall perish together with his works.

For this cause is the resurrection, for this the recompense.

210.

I entreat those of you who are in a higher station,
if ye will receive any counsel of good advice from me,
keep amongst you those to whom ye may do good.

Fail not.

The day is at hand, in which everything shall be destroyed together with the Evil One.
The Lord is at hand and his reward.

211.

Again and again I entreat you;
be good lawgivers one to another;

continue faithful councilors to yourselves;
take away from you all hypocrisy.

212.

And may God, who is Lord of the whole world,
give you wisdom, judgment,

learning, knowledge of His ordinances,
patience.

213.

And be ye taught of God,
seeking diligently what the Lord requireth of you,
and act that ye may be found in the day of judgment.

Yet if you have any remembrance of good,
call me to mind when ye practice these things,
that both my desire and my watchfulness may lead to some good result.

214.

I entreat you asking it as a favor.

So long as the good vessel of the body is with you,
be lacking in none of these things,

yet search them out constantly,
and fulfill every commandment; for they deserve it.

215.

For this reason I was the more eager to write to you so far as I was able,
that I might give you joy.

Fare ye well, children of love and peace.
The Lord of glory and of every grace be with your spirit.

[Amen]

Written from the town of Laodicea, within the coastal province of Asia, near the headquarters of the church at the city of Colossae during A.D. 40-60.

1ST TIMOTHY 1-3

1.

Paul, an apostle of Jesus Christ
by the commandment of God our Saviour,
and Lord Jesus Christ, our hope;

Unto Timothy, *my* own son in the faith:

Grace, mercy, *and* peace,
from God our Father and Jesus Christ our Lord.

2.

As I besought thee to abide still at Ephesus,
when I went into Macedonia,

that thou mightest charge some that they teach no other doctrine,
Neither give heed to fables and endless genealogies,

which minister questions, rather than godly edifying which is in faith: *so do*.

3.

Now the end of the commandment is charity out of a pure heart,
and *of* a good conscience, and *of* faith unfeigned:

From which some having swerved have turned aside unto vain jangling;

4.

Desiring to be teachers of the law;
understanding neither what they say, nor whereof they affirm.

But we know that the law *is* good, if a man use it lawfully;

5.

Knowing this,
that the law is not made for a righteous man,
but for the lawless and disobedient,

for the ungodly and for sinners,
for unholy and profane,

6.

for murderers of fathers and murderers of mothers,
for manslayers,

For whoremongers,
for them that defile themselves with mankind,
for menstealers,

7.

for liars,
for perjured persons,

and if there be any other thing that is contrary to sound doctrine;

According to the glorious gospel of the blessed God,
which was committed to my trust.

8.

And I thank Christ Jesus our Lord, who hath enabled me,
for that he counted me faithful, putting me into the ministry;

Who was before a blasphemer,
and a persecutor, and injurious:

9.

but I obtained mercy, because I did *it* ignorantly in unbelief.

And the grace of our Lord was exceeding abundant
with faith and love which is in Christ Jesus.

10.

This *is* a faithful saying, and worthy of all acceptation,
that Christ Jesus came into the world to save sinners; of whom I am chief.

Howbeit for this cause I obtained mercy,
that in me first Jesus Christ might shew forth all longsuffering,
for a pattern to them which should hereafter believe on him to life everlasting.

11.

Now unto the King eternal, immortal, invisible,
the only wise God,

be honour and glory for ever and ever.
Amen.

12.

This charge I commit unto thee, son Timothy,
according to the prophecies which went before on thee,
that thou by them mightest war a good warfare;

13.

Holding faith, and a good conscience;
which some having put away concerning faith have made shipwreck:

Of whom is Hymenaeus and Alexander;
whom I have delivered unto Satan, that they may learn not to blaspheme.

1ST TIMOTHY 2

14.

I exhort therefore, that, first of all,
supplications, prayers, intercessions, *and* giving of thanks,
be made for all men;
For kings, and *for* all that are in authority;

15.

that we may lead a quiet and peaceable life in all godliness and honesty.
For this *is* good and acceptable in the sight of God our Saviour;

Who will have all men to be saved,

and to come unto the knowledge of the truth.

16.

For *there is* one God, and one mediator between God and men,
the man Christ Jesus;

Who gave himself a ransom for all, to be testified in due time.

17.

Whereunto I am ordained a preacher, and an apostle,
(I speak the truth in Christ, *and* lie not;)

a teacher of the Gentiles in faith and verity.

I will therefore that men pray every where,
lifting up holy hands, without wrath and doubting.

18.

In like manner also, that women adorn themselves in modest apparel,

with shamefacedness and sobriety;
not with broided hair, or gold, or pearls, or costly array;

But (which becometh women professing godliness) with good works.

19.

Let the woman learn in silence with all subjection.

But I suffer not a woman to teach,
nor to usurp authority over the man, but to be in silence.

For Adam was first formed, then Eve.

20.

And Adam was not deceived,
but the woman being deceived was in the transgression.

Notwithstanding she shall be saved in childbearing,
if they continue in faith and charity and holiness with sobriety.

1ST TIMOTHY 3

21.

This *is* a true saying,
If a man desire the office of a bishop, he desireth a good work.

A bishop then must be blameless,
the husband of one wife,

22.

vigilant, sober, of good behaviour,
given to hospitality, apt to teach;
Not given to wine, no striker,
not greedy of filthy lucre;

23.

but patient,
not a brawler, not covetous;

One that ruleth well his own house,
having his children in subjection with all gravity;

(For if a man know not how to rule his own house,
how shall he take care of the church of God?)

24.

Not a novice,
lest being lifted up with pride he fall into the condemnation of the devil.

Moreover he must have a good report of them which are without;
lest he fall into reproach and the snare of the devil.

25.

Likewise *must* the deacons *be* grave,
not doubletongued,

not given to much wine,
not greedy of filthy lucre;

Holding the mystery of the faith in a pure conscience.

26.

And let these also first be proved;

then let them use the office of a deacon,
being *found* blameless.

27.

Even so *must their* wives *be* grave, not slanderers,
sober, faithful in all things.

Let the deacons be the husbands of one wife,
ruling their children and their own houses well.

28.

For they that have used the office of a deacon well
purchase to themselves a good degree,

and great boldness in the faith which is in Christ Jesus.

29.

These things write I unto thee, hoping to come unto thee shortly:

But if I tarry long, that thou mayest know
how thou oughtest to behave thyself in the house of God,

which is the church of the living God,
the pillar and ground of the truth.

30.

And without controversy great is the mystery of godliness:

God was manifest in the flesh, justified in the Spirit,
seen of angels, preached unto the Gentiles,
believed on in the world, received up into glory.

1ST TIMOTHY 4

31.

Now the Spirit speaketh expressly,
that in the latter times some shall depart from the faith,
giving heed to seducing spirits, and doctrines of devils;
Speaking lies in hypocrisy;

32.

having their conscience seared with a hot iron;
Forbidding to marry, *and commanding* to abstain from meats,
which God hath created to be received
with thanksgiving of them which believe and know the truth.

33.

For every creature of God *is* good, and nothing to be refused,
if it be received with thanksgiving:
For it is sanctified by the word of God and prayer.

34.

If thou put the brethren in remembrance of these things,
thou shalt be a good minister of Jesus Christ,
nourished up in the words of faith and of good doctrine,
whereunto thou hast attained.

35.

But refuse profane and old wives' fables,
and exercise thyself *rather* unto godliness.
For bodily exercise profiteth little:
but godliness is profitable unto all things,
having promise of the life that now is,
and of that which is to come.

36.

This *is* a faithful saying and worthy of all acceptance.
For therefore we both labour and suffer reproach,
because we trust in the living God, who is the Saviour of all men,
specially of those that believe.

37.

These things command and teach.
Let no man despise thy youth;
but be thou an example of the believers,
in word, in conversation, in charity,
in spirit, in faith, in purity.

38.

Till I come, give attendance to reading, to exhortation, to doctrine.

Neglect not the gift that is in thee,
which was given thee by prophecy,
with the laying on of the hands of the presbytery.

39.

Meditate upon these things;
give thyself wholly to them; that thy profiting may appear to all.

Take heed unto thyself, and unto the doctrine;

continue in them:
for in doing this thou shalt both save thyself, and them that hear thee.

1ST TIMOTHY 5

40.

Rebuke not an elder,
but intreat *him* as a father; *and* the younger men as brethren;

The elder women as mothers;
the younger as sisters, with all purity.

41.

Honour widows that are widows indeed.

But if any widow have children or nephews,
let them learn first to shew piety at home, and to requite their parents:
for that is good and acceptable before God.

42.

Now she that is a widow indeed, and desolate, trusteth in God,
and continueth in supplications and prayers night and day.

But she that liveth in pleasure is dead while she liveth.

43.

And these things give in charge, that they may be blameless.

But if any provide not for his own,
and specially for those of his own house,

he hath denied the faith, and is worse than an infidel.

44.

Let not a widow be taken into the number under threescore years old,
having been the wife of one man,

Well reported of for good works;

45.

if she have brought up children,

if she have lodged strangers,
if she have washed the saints' feet,

if she have relieved the afflicted,
if she have diligently followed every good work.

46.

But the younger widows refuse: [*to number among the elders*]

for [*it may pass that*] when they have begun to wax wanton against Christ,
they will marry [*an unbeliever*];

Having damnation, because they have cast off their first faith.

47.

And withal they learn *to be* idle, wandering about from house to house;

and not only idle, but tattlers also and busybodies,
speaking things which they ought not.

48.

I will therefore that the younger women marry,
bear children, guide the house,
give none occasion to the adversary to speak reproachfully.

For some are already turned aside after Satan.

49.

If any man or woman that believeth have widows,
let them relieve them,

and let not the church be charged;
that it may relieve them that are widows indeed.

50.

Let the elders that rule well be counted worthy of double honour,
especially they who labour in the word and doctrine.

For the scripture saith,
Thou shalt not muzzle the ox that treadeth out the corn.

And, The labourer *is* worthy of his reward.

51.

Against an elder receive not an accusation,
but before two or three witnesses.

Them that sin rebuke before all,
that others also may fear.

52.

I charge *thee* before God,
and the Lord Jesus Christ, and the elect angels,

that thou observe these things without preferring one before another,
doing nothing by partiality.

53.

Lay hands suddenly on no man,
neither be partaker of other men's sins:

[*yet*] keep thyself pure.

Drink no longer [*only*] water,
but use a little wine for thy stomach's sake and thine often infirmities.

54.

Some men's sins are open beforehand, going before to judgment;
and some *men* they follow after.

Likewise also the good works *of some* are manifest beforehand;
and they that are otherwise cannot be hid.

1ST TIMOTHY 6

55.

Let as many servants as are under the yoke count their own masters worthy of all honour,
that the name of God and *his* doctrine be not blasphemed.

And they that have believing masters, let them not despise *them*,
because they are brethren;

but rather do *them* service,
because they are faithful and beloved, partakers of the benefit.

56.

These things teach and exhort.

If any man teach otherwise,
and consent not to wholesome words,
even the words of our Lord Jesus Christ,
and to the doctrine which is according to godliness;

57.

He is proud, knowing nothing,
but doting about questions and strifes of words,

whereof cometh envy, strife, railings,
evil surmisings,

58.

Perverse disputings of men of corrupt minds,
and destitute of the truth,
supposing that gain is godliness:

from such withdraw thyself.

59.

But godliness with contentment is great gain.

For we brought nothing into *this* world,
and it is certain we can carry nothing out.

And having food and raiment let us be therewith content.

60.

But they that will be rich fall into temptation and a snare,

and *into* many foolish and hurtful lusts,
which drown men in destruction and perdition.

For the love of money is the root of all evil:

which while some coveted after, they have erred from the faith,
and pierced themselves through with many sorrows.

61.

But thou, O man of God, flee these things;
and follow after righteousness, godliness,
faith, love, patience, meekness.

Fight the good fight of faith,
lay hold on eternal life,

whereunto thou art also called,
and hast professed a good profession before many witnesses.

62.

I give thee charge in the sight of God,
who quickeneth all things,
and *before* Christ Jesus,
who before Pontius Pilate witnessed a good confession;

That thou keep *this* commandment without spot, unrebukeable,
until the appearing of our Lord Jesus Christ:

63.

Which in his times he shall shew, *who is* the blessed and only Potentate,
the King of kings, and Lord of lords;

Who only hath immortality,
dwelling in the light which no man can approach unto;

whom no man hath seen, nor can see:
to whom *be* honour and power everlasting.

Amen.

64.

Charge them that are rich in this world, that they be not highminded,
nor trust in uncertain riches, but in the living God,
who giveth us richly all things to enjoy;

That they do good, that they be rich in good works,
ready to distribute, willing to communicate;

Laying up in store for themselves a good foundation against the time to come,
that they may lay hold on eternal life.

65.

O Timothy,
keep that which is committed to thy trust,

avoiding profane *and* vain babblings,
and oppositions of science falsely so called:

Which some professing have erred concerning the faith.

Grace *be* with thee.

Amen

TITUS 1-3

Comparable to the letter to Timothy, consisting of doctrine and teachings respecting the elders and bishops, written from the northern Greek city of Nicopolis, to the Greek disciple of Paul and Timothy, and the bishop of the church of the Cretans, on the island of the mythical setting of the Minotaur's maze about 2000 BC.

The name Titus happens to represent the large house of the Caesar that would rise to power after Tiberius. Appointed by Peter to lead the church a few years after Paul wrote to Titus, Clement of Rome was also related to the Titus family of Rome.

1.

Paul, a servant of God,
and an apostle of Jesus Christ, according to the faith of God's elect,
and the acknowledging of the truth which is after godliness;

2.

In hope of eternal life,
which God, that cannot lie, promised before the world began;

But hath in due times manifested his word through preaching,
which is committed unto me according to the commandment of God our Saviour;

3.

To Titus,
mine own son after the common faith:

Grace, mercy, *and* peace,
from God the Father and the Lord Jesus Christ our Saviour.

4.

For this cause left I thee in Crete,
that thou shouldest set in order the things that are wanting,
and ordain elders in every city, as I had appointed thee:

5.

If any be blameless, the husband of one wife,
having faithful children not accused of riot or unruly.

For a bishop must be blameless, as the steward of God;

6.

not selfwilled, not soon angry,
not given to wine, no striker,
not given to filthy lucre;

7.

But a lover of hospitality,
a lover of good men,

sober, just,
holy, temperate;

8.

Holding fast the faithful word as he hath been taught,

that he may be able by sound doctrine
both to exhort and to convince the gainsayers.

9.

For there are many unruly and vain talkers and deceivers,
specially they of the circumcision:

Whose mouths must be stopped,

10.

who subvert whole houses,
teaching things which they ought not, for filthy lucre's sake. *[money]*

11.

One of themselves,
even a prophet of their own, said,

The Cretians *are* alway liars,
evil beasts, slow bellies.

This witness is true.

12.

Wherefore rebuke them sharply,
that they may be sound in the faith;

Not giving heed to Jewish fables, and commandments of men,
that turn from the truth.

13.

Unto the pure all things *are* pure:

but unto them that are defiled and unbelieving *is* nothing pure;
but even their mind and conscience is defiled.

14.

They profess that they know God;
but in works they deny *him*,

being abominable, and disobedient,
and unto every good work reprobate.

TITUS 2

15.

But speak thou the things which become sound doctrine:

That the aged men be sober,
grave, temperate,

sound in faith,
in charity, in patience.

16.

The aged women likewise,
that *they be* in behaviour as becometh holiness,

not false accusers,
not given to much wine,

17.

teachers of good things;

That they may teach the young women to be sober,
to love their husbands, to love their children,

18.

To be discreet, chaste,
keepers at home, good,

obedient to their own husbands,
that the word of God be not blasphemed.

19.

Young men likewise exhort to be sober minded,

In all things shewing thyself a pattern of good works:
in doctrine *shewing* uncorruptness,

20.

[in] gravity, *[showing]* sincerity,

[in] Sound speech, that cannot be condemned;

that he that is of the contrary part may be ashamed,
having no evil thing to say of you.

21.

Exhort servants to be obedient unto their own masters,

and to please *them* well in all *things*;
not answering again;

22.

Not purloining, *[stealing]*
but shewing all good fidelity;

that they may adorn the doctrine of God our Saviour in all things.

23.

For the grace of God that bringeth salvation hath appeared to all men,

Teaching us that, denying ungodliness and worldly lusts,

we should live soberly, righteously, and godly,
in this present world;

24.

Looking for that blessed hope,
and the glorious appearing of the great God and our Saviour Jesus Christ;

Who gave himself for us,
that he might redeem us from all iniquity,

and purify unto himself a peculiar people,
zealous of good works.

25.

These things speak,
and exhort, and rebuke with all authority.

Let no man despise thee.

TITUS 3

26.

Put them in mind to be subject to principalities and powers,
to obey magistrates, to be ready to every good work,

To speak evil of no man,
to be no brawlers,

but [to be] gentle, shewing all meekness unto all men.

27.

For we ourselves also were sometimes foolish,
disobedient, deceived,

serving divers lusts and pleasures,

living in malice and envy,
hateful, *and* hating one another.

28.

But after that the kindness and love of God our Saviour toward man appeared,

Not by works of righteousness which we have done,
but according to his mercy he saved us,

by the washing of regeneration, and renewing of the Holy Ghost;

29.

Which he shed on us abundantly through Jesus Christ our Saviour;

That being justified by his grace,
we should be made heirs according to the hope of eternal life.

30.

This is a faithful saying,
and these things I will that thou affirm constantly,

that they which have believed in God might be careful to maintain good works.

31.

These things are good and profitable unto men.

But avoid foolish questions, and genealogies,
and contentions, and strivings about the law;

for they are unprofitable and vain.

32.

A man that is an heretick after the first and second admonition reject;

Knowing that he that is such is subverted, and sinneth,
being condemned of himself.

33.

When I shall send Artemas unto thee, or Tychicus,
be diligent to come unto me to Nicopolis:
for I have determined there to winter.

34.

Bring Zenas the lawyer and Apollos on their journey diligently,
that nothing be wanting unto them.

And let ours also learn to maintain good works for necessary uses,
that they be not unfruitful.

35.

All that are with me salute thee.
Greet them that love us in the faith.

Grace *be* with you all.

Amen

1ST PETER 1 - 2:10

Written from imprisonment by the Romans, at Caesarea Maritime, the newly rebuilt port city located in the Samaritan province northwest of Jerusalem.

Addressed to the congregations located in Asia Minor; the churches that were formed through the travels of the apostle Andrew, the younger brother of Peter. Peter is said to have stayed more close to Jerusalem, mainly at Antioch.

1.

Peter, an apostle of Jesus Christ,
to the *[[friends]]* scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2.

Elect according to the foreknowledge of God the Father,
through sanctification of the Spirit,
unto obedience and sprinkling of the blood of Jesus Christ:

Grace unto you, and peace, be multiplied.

3.

Blessed *be* the God and Father of our Lord Jesus Christ,
which according to his abundant mercy hath begotten us again
unto a lively hope by the resurrection of Jesus Christ from the dead,

4.

To an inheritance incorruptible,
and undefiled, and that fadeth not away,
reserved in heaven for you,
who are kept by the power of God through faith
unto salvation ready to be revealed in the last time.

5.

Wherein ye greatly rejoice, though now for a season,
if need be, ye are in heaviness through manifold temptations:

That the trial of your faith,
being much more precious than of gold that perisheth,

6.

though it be tried with fire,
might be found unto praise and honour and glory at the appearing of Jesus Christ:
Whom having not seen, ye love;

in whom, though now ye see *him* not,
yet believing, ye rejoice with joy unspeakable and full of glory:

7.

Receiving the end of your faith,
even the salvation of *your* souls.

Of which salvation the prophets have enquired and searched diligently,
who prophesied of the grace *that should come* unto you:

8.

Searching what, or what manner of time
the Spirit of Christ which was in them did signify,

when it testified beforehand the sufferings of Christ,
and the glory that should follow.

9.

Unto whom it was revealed,

that not unto themselves,
but unto us they did minister the things,

10.

which are now reported unto you
by them that have preached the gospel unto you

with the Holy Ghost sent down from heaven;
which things the angels desire to look into.

11.

Wherefore gird up the loins of your mind,

be sober, and hope to the end
for the grace that is to be brought unto you at the revelation of Jesus Christ;

As obedient children,
not fashioning yourselves according to the former lusts in your ignorance:

12.

But as he which hath called you is holy,
so be ye holy in all manner of conversation;

Because it is written,

Be ye holy;
for I am holy.

13.

And if ye call on the Father,
who without respect of persons judgeth according to every man's work,
pass the time of your sojourning *here* in fear:

14.

Forasmuch as ye know that ye were not redeemed with corruptible things,
as silver and gold,

from your vain conversation *received* by tradition from your fathers;

15.

But with the precious blood of Christ,
as of a lamb without blemish and without spot:

Who verily was foreordained before the foundation of the world,
but was manifest in these last times for you,

16.

Who by him do believe in God,
that raised him up from the dead, and gave him glory;
that your faith and hope might be in God.

17.

Seeing ye have purified your souls
in obeying the truth through the Spirit
unto unfeigned love of the brethren,

18.

see that ye love one another with a pure heart fervently:

Being born again,
not of corruptible seed, but of incorruptible,
by the word of God,
which liveth and abideth for ever.

19.

For all flesh *is* as grass,
and all the glory of man as the flower of grass.

The grass withereth, and the flower thereof falleth away:

20.

But the word of the Lord endureth for ever.

And this is the word which by the gospel is preached unto you.

1ST PETER 2

21.

Wherefore laying aside all malice,
and all guile, and hypocrisies, and envies,
and all evil speakings,

22.

As newborn babes, desire the sincere milk of the word,
that ye may grow thereby:

If so be ye have tasted that the Lord *is* gracious.

23.

To whom coming, *as unto* a living stone,
disallowed indeed of men,
but chosen of God, *and* precious,

24.

Ye also, as lively stones, are built up a spiritual house,
an holy priesthood, to offer up spiritual sacrifices,
acceptable to God by Jesus Christ.

25.

Wherefore also it is contained in the scripture,

Behold, I lay in Sion a chief corner stone, elect, precious:
and he that believeth on him shall not be confounded.

26.

Unto you therefore which believe *he is* precious:

but unto them which be disobedient,
the stone which the builders disallowed,

27.

the same is made the head of the corner,

And a stone of stumbling, and a rock of offence,

28.

to them which stumble at the word, being disobedient:
whereunto also they were appointed.

29.

But ye *are* a chosen generation,
a royal priesthood, an holy nation, a peculiar people;

that ye should shew forth the praises of him
who hath called you out of darkness into his marvellous light:

30.

[2:10] Which in time past *were* not a people,
but *are* now the people of God:

which had not obtained mercy,
but now have obtained mercy.

1ST PETER 2:11 - 3

31.

[2:11] Dearly beloved,
I beseech *you* as strangers and pilgrims,

abstain from fleshly lusts, which war against the soul;

32.

Having your conversation honest among the Gentiles:
that, whereas they speak against you as evildoers,

they may by *your* good works, which they shall behold,
glorify God in the day of visitation.

33.

Submit yourselves to every ordinance of man for the Lord's sake:
whether it be to the king, as supreme;

or unto governors,
as unto them that are sent by him for the punishment of evildoers,
and for the praise of them that do well.

34.

For so is the will of God,
that with well doing ye may put to silence the ignorance of foolish men:

As free, and not using *your* liberty for a cloke of maliciousness,
but as the servants of God.

35.

Honour all *men*.

Love the brotherhood.

Fear God.

Honour the king.

36.

Servants,
be subject to *your* masters with all fear;
not only to the good and gentle, but also to the froward.

For this *is* thankworthy,
if a man for conscience toward God endure grief, suffering wrongfully.

37.

For what glory *is it*, if,
when ye be buffeted for your faults, ye shall take it patiently?

but if, when ye do well, and suffer *for it*, ye take it patiently,
this *is* acceptable with God.

38.

For even hereunto were ye called:
because Christ also suffered for us,
leaving us an example, that ye should follow his steps:

Who did no sin,
neither was guile found in his mouth:

39.

Who, when he was reviled,
reviled not again;

when he suffered, he threatened not;
but committed *himself* to him that judgeth righteously:

40.

Who his own self bare our sins in his own body on the tree,
that we, being dead to sins,
should live unto righteousness:

by whose stripes ye were healed.

For ye were as sheep going astray;
but are now returned unto the Shepherd and Bishop of your souls.

1ST PETER 3

41.

Likewise, ye wives,
be in subjection to your own husbands;

that, if any obey not the word,
they also may without the word be won by the conversation of the wives;

42.

While they behold your chaste conversation *coupled* with fear.

Whose adorning let it not be that outward *adorning* of plaiting the hair,
and of wearing of gold, or of putting on of apparel;

43.

But *let it be* the hidden man of the heart,
in that which is not corruptible,

even the ornament of a meek and quiet spirit,
which is in the sight of God of great price.

44.

For after this manner in the old time the holy women also, who trusted in God,
adorned themselves, being in subjection unto their own husbands:

Even as Sara obeyed Abraham, calling him lord:
whose daughters ye are, as long as ye do well,
and are not afraid with any amazement.

45.

Likewise, ye husbands,
dwell with *them* according to knowledge,

giving honour unto the wife,
as unto the weaker vessel, and as being heirs together of the grace of life;
that your prayers be not hindered.

46.

Finally, *be ye* all of one mind,
having compassion one of another,

love as brethren,
be pitiful, *be* courteous:

47.

Not rendering evil for evil, or railing for railing:
but contrariwise blessing;

knowing that ye are thereunto called,
that ye should inherit a blessing.

48.

For he that will love life, and see good days,
let him refrain his tongue from evil,
and his lips that they speak no guile:

Let him eschew evil, and do good;
let him seek peace, and ensue it.

49.

For the eyes of the Lord *are* over the righteous,
and his ears *are open* unto their prayers:

but the face of the Lord *is* against them that do evil.

50.

And who *is* he that will harm you,
if ye be followers of that which is good?

But and if ye suffer for righteousness' sake, happy *are ye*:
and be not afraid of their terror, neither be troubled;

51.

But sanctify the Lord God in your hearts:
and *be* ready always to *give* an answer

to every man that asketh you a reason of the hope
that is in you with meekness and fear:

52.

Having a good conscience;

that, whereas they speak evil of you, as of evildoers,
they may be ashamed that falsely accuse your good conversation in Christ.

For *it is* better, if the will of God be so,
that ye suffer for well doing, than for evil doing.

53.

For Christ also hath once suffered for sins,
the just for the unjust, that he might bring us to God,

being put to death in the flesh,
but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;

54.

Which sometime were disobedient,
when once the longsuffering of God waited in the days of Noah,

while the ark was a preparing,
wherein few, that is, eight souls were saved by water.

55.

The like figure whereunto *even* baptism doth also now save us
by the resurrection of Jesus Christ:

(not the putting away of the filth of the flesh,
but the answer of a good conscience toward God,)

Who is gone into heaven, and is on the right hand of God;
angels and authorities and powers being made subject unto him.

1ST PETER 4-5

56.

Forasmuch then as Christ hath suffered for us in the flesh,
arm yourselves likewise with the same mind:

for he that hath suffered in the flesh hath ceased from sin;

57.

That he no longer should live the rest of *his* time in the flesh to the lusts of men,
but to the will of God.

58.

For the time past of *our* life may suffice us
to have wrought the will of the Gentiles,

when we walked in lasciviousness, lusts,

excess of wine, revellings, banquetings,
and abominable idolatries:

59.

Wherein they think it strange that ye run not with *them* to the same excess of riot,
speaking evil of *you*:

Who shall give account to him that is ready to judge the quick and the dead.

60.

For for this cause was the gospel preached also to them that are dead,

that they might be judged according to men in the flesh,
but live according to God in the spirit.

61.

But the end of all things is at hand:
be ye therefore sober, and watch unto prayer.

62.

And above all things have fervent charity among yourselves:
for charity shall cover the multitude of sins.

Use hospitality one to another without grudging.

63.

As every man hath received the gift,
even so minister the same one to another,
as good stewards of the manifold grace of God.

64.

If any man speak,
let him speak as the oracles of God;

if any man minister,
let him do it as of the ability which God giveth:

65.

that God in all things may be glorified through Jesus Christ,
to whom be praise and dominion for ever and ever.

Amen.

66.

Beloved, think it not strange concerning the fiery trial which is to try you,
as though some strange thing happened unto you:

But rejoice, inasmuch as ye are partakers of Christ's sufferings;
that, when his glory shall be revealed,
ye may be glad also with exceeding joy.

67.

If ye be reproached for the name of Christ, happy *are ye*;
for the spirit of glory and of God resteth upon you:

on their part he is evil spoken of,
but on your part he is glorified.

68.

But let none of you suffer as a murderer,
or *as* a thief, or *as* an evildoer,
or as a busybody in other men's matters.

Yet if *any man suffer* as a Christian, let him not be ashamed;
but let him glorify God on this behalf.

69.

For the time *is come* that judgment must begin at the house of God:

and if *it* first *begin* at us,
what shall the end *be* of them that obey not the gospel of God?

And if the righteous scarcely be saved,
where shall the ungodly and the sinner appear?

70.

Wherefore let them that suffer according to the will of God
commit the keeping of their souls *to him* in well doing,
as unto a faithful Creator.

1ST PETER 5

71.

The elders which are among you I exhort, who am also an elder,

and a witness of the sufferings of Christ,
and also a partaker of the glory that shall be revealed:

72.

Feed the flock of God which is among you,
taking the oversight *thereof*,

not by constraint, but willingly;
not for filthy lucre, but of a ready mind;

73.

Neither as being lords over *God's* heritage,
but being ensamples to the flock.

And when the chief Shepherd shall appear,
ye shall receive a crown of glory that fadeth not away.

74.

Likewise, ye younger,
submit yourselves unto the elder.

Yea, all *of you* be subject one to another,
and be clothed with humility:

for God resisteth the proud,
and giveth grace to the humble.

75.

Humble yourselves therefore under the mighty hand of God,
that he may exalt you in due time:

Casting all your care upon him; for he careth for you.

76.

Be sober, be vigilant;

because your adversary the devil, as a roaring lion,
walketh about, seeking whom he may devour:

Whom [*ye must*] resist stedfast in the faith,

knowing that the same afflictions
are accomplished in your brethren that are in the world.

77.

But the God of all grace,
who hath called us unto his eternal glory by Christ Jesus,

after that ye have suffered a while,
make you perfect,
stablish, strengthen, settle *you*.

To him *be* glory and dominion for ever and ever.
Amen.

78.

By Silvanus, a faithful brother unto you, as I suppose,
I have written briefly,

exhorting, and testifying that this is the true grace of God wherein ye stand.

79.

The *church that is* at Babylon,
elected together with *you*,
saluteth you; and *so doth* Marcus my son.

[Jerusalem]

80.

Greet ye one another with a kiss of charity.

Peace be with you all that are in Christ Jesus.

Amen

From the large Coptic library found in 1945 in Egypt, at the town of Nag Hammadi.

Plausibly a letter sent discreetly from the Galatian Celtic church, to the Romans and Christians via Silvanus and Timothy, around the time of the two years of Paul's arrest in Caesarea. Some words appear edited from the original document. Paul seems addressed in addition to Timothy.

1.

Abolish every childish time of life,
acquire for yourself strength of mind and soul,

and intensify the struggle against every folly of the passions of love and base wickedness,
and love of praise, and fondness of contention, and tiresome jealousy and wrath,
and anger and the desire of avarice.

2.

Guard your camp and weapons and spears.

[plural form of 'your']

Arm yourself and all the soldiers, which are the words, and the commanders,
which are the counsels and your mind as a guiding principle.

3.

My son, throw every robber out of your gates.

Guard all your gates with torches, which are the words,
and you will acquire through all these things a quiet life.

4.

But he who will not guard these things will become like a city which is desolate,
since it has been captured.

All kinds of wild beasts have trampled upon it,
for thoughts which are not good are evil wild beasts.

5.

And your city will be filled with robbers, and you will not be able to acquire peace,
but only all kinds of savage wild beasts.

The Wicked One, who is a tyrant, is lord over these.

While directing this, he is beneath the great mire.
The whole city, which is your soul, will perish.

6.

Remove yourself from these things, O wretched soul!

Bring your guide and your teacher.
The mind is the guide, but reason is the teacher.
They will bring you out of destruction and dangers.

7.

Listen, my son, to my advice!
Do not show your back to enemies and flee,
but rather, pursue them as a strong one.

Be not an animal, with men pursuing you;

but rather, be a man, with you pursuing the evil wild beasts,
lest somehow they become victorious over you and trample upon you as on a dead man,
and you perish due to their wickedness.

8.

Oh wretched man, what will you do if you fall into their hands?

Protect yourself,
lest you be delivered into the hands of your enemies.

Entrust yourself to this pair of friends, reason and mind,
and no one will be victorious over you.

9.

May God dwell in your camp,
may his Spirit protect your gates, and may the mind of Divinity protect the walls.

Let holy reason become a torch in your mind, burning the wood which is the whole of sin.

10.

And if you do these things, O my son,
you will be victorious over all your enemies,

and they will not be able to wage war against you,
neither will they be able to resist,
nor will they be able to get in your way.

11.

For if you find these, you will despise them [*your enemies*] as deniers of truth.

They will speak to you, cajoling you and enticing *you*,

not because they are afraid of you,
but because they are afraid of those who dwell within you,

namely, the guardians of the divinity and the teaching.

12.

My son, accept the education and the teaching.

Do not flee from the education and the teaching,
but when you are taught, accept *it* with joy.

And if you are educated in any matter, do what is good.
You will plait a crown of education by your guiding principle.

13.

Put on the holy teaching like a robe.
Make yourself noble-minded through good conduct.

Obtain the austerity of good discipline.
Judge yourself like a wise judge.

14.

Do not go astray from my teaching, and do not acquire ignorance,
lest you lead your people astray.

Do not flee from the divine and the teaching which are within you,
for he who is teaching you loves you very much.

For he shall bequeath to you a worthy austerity.

15.

Cast out the animal nature which is within you,
and do not allow base thought to enter you.

For you know the way which I teach.

16.

If it is good to rule over the few, as you see it,
how much better it is that you rule over everyone,

since you are exalted above every congregation and every people,
are prominent in every respect, and *are* a divine reason,
having become master over every power which kills the soul.

17.

My son, does anyone want to be a slave?
Why, then, do you trouble yourself wrongly?

My son, do not fear anyone except God alone, the Exalted One.
Cast the deceitfulness of the Devil from you.

18.

Accept the light for your eyes, and cast the darkness from you.

Live in Christ, and you will acquire a treasure in heaven.

19.

Do not become a sausage *made* of many things which are useless,
and do not become a guide in your blind ignorance.

20.

My son, listen to my teaching, which is good and useful,
and end the sleep which weighs heavily upon you.

21.

Depart from the forgetfulness which fills you with darkness,
since if you were unable to do anything, I would not have said these things to you.

But Christ has come in order to give you this gift.

22.

Why do you pursue the darkness when the light is at your disposal?

Why do you drink stale water, though sweet wine is available for you?

23.

Wisdom summons you, yet you desire folly.

Not by your own desire do you do these things,
but it is the animal nature within you that does them.

24.

Wisdom summons you in her goodness, saying,

"Come to Me, all of you, O foolish ones,
that you may receive a gift, the understanding which is good and excellent.

I am giving to you a high-priestly garment which is woven from every *kind of* wisdom."

25.

What else is evil death, except ignorance?
What else is evil darkness, except familiarity with forgetfulness?

26.

Cast your anxiety upon God alone.

Do not become desirous of gold and silver, which are profitless,
but clothe yourself with wisdom like a robe;

27.

put knowledge on yourself like a crown,
and be seated upon a throne of perception.

For these are yours,
and you will receive them again on high another time.

28.

For a foolish man usually puts on folly like a robe,
and like a garment of sorrow, he puts on shame.

And he crowns himself with ignorance,
and takes his seat upon a throne of nescience. [*unknowingness*]

29.

For while he is without reason, he leads only himself astray,
for he is guided by ignorance.
And he goes the ways of the desire of every passion.

He swims in the desires of life and has sunk.
To be sure, he thinks that he finds profit when he does all the things which are without profit.

30.

The wretched man who goes through all these things will die,
because he does not have the mind, the helmsman.

But he is like a ship which the wind tosses to and fro,
and like a loose horse which has no rider.

For this (man) needed the rider, which is reason.

31.

For the wretched one went astray because he did not want advice.

He was thrown to and fro by these three misfortunes:

he acquired death as a father,
ignorance as a mother,
and evil counsels [he acquired them] as friends and brothers.

32.

Therefore, foolish one, you should mourn for yourself.

From now on, then, my son, return to your divine nature.
Cast from you these evil, deceiving friends!

33.

Accept Christ, this true friend, as a good teacher.

Cast from you death, which has become a father to you.
For death did not exist, nor will it exist at the end.

34.

But since you cast from yourself God,
the holy Father, the true Life, the Spring of Life,

therefore you have obtained death as a father and have acquired ignorance as a mother.

They have robbed you of the true knowledge.

35.

But return, my son,
to your first father, God, and Wisdom, your Mother,
from whom you came into being from the very first

in order that you might fight against all of your enemies,
the Powers of the Adversary. [*Satan*]

The Letter from the Galatians

36.

Listen, my son, to my advice.

Do not be arrogant in opposition to every good opinion,
but take for yourself the side of the divinity of Reason.

37.

Keep the holy commandments of Jesus Christ,
and you will reign over every place on earth, and will be honored by the angels and archangels.

Then you will acquire them as friends and fellow servants,
and you will acquire places in heaven above.

38.

Do not bring grief and trouble to the divine [*spirit*] which is within you.

But when you will care for it, and will request of it that you remain pure,
and will become self-controlled in your soul and body;

39.

you will become a throne of wisdom, and one belonging to God's household.

He will give you a great light through *the divine spirit*.

40.

But before everything *else*, know your birth.

Know yourself, that is, from what substance you are,
or from what race, or from what species.

41.

Understand that you have come into being from three races:

from the ~~earth~~ [*spiritual soul*], from the formed [*mind*],
and from the created [*body*].

42.

The body has come into being from the earth with an earthly substance,
but the formed [*mind*], for the sake of the [*spiritual*] soul,
has come into being from the thought of the Divine.

43.

The created [*soul*], however, is the [*divine*] mind,
which has come into being in conformity with the image of God.

The divine mind has [*spiritual*] substance from the Divine,
but the [~~soul~~] [*body*] is that which he (*God*) formed for [~~their~~] [*our*] own [~~hearts~~] [*souls*].

44.

For I think that it (*the spirit*) exists as wife of that
which has come into being in conformity with the [~~image, but matter is~~] [*flesh*],
the substance of the body which has come into being from the earth.

If you mix your *[divine spirit with earthly substance]*,
you will acquire the ~~three~~ *[earthly]* parts as you fall from *[divine]* virtue into inferiority.

45.

Live according to the Mind.

Do not think about things pertaining to the flesh.

46.

Acquire strength *[to reason]* , for the mind is strong.

[Otherwise] If you fall from this ~~other~~ *[strength to reason]*,
you have become ~~male-female~~ *[foolish and inferior]*.

47.

And if you cast out of yourself the substance of the mind, which is thought,
you have cut off the ~~male~~ *[spiritual]* part, and turned yourself to ~~the female part~~ *[earthly]* alone.

You have become ~~psychic~~ *[earthly]*,
since you have ~~received~~ *[mixed with]* the substance of the ~~formed~~ *[earthly]*.

48.

If you cast out the smallest part of this,

so that you do not acquire again a human part -
but you have accepted for yourself the animal thought and likeness -

you have become fleshly *[and earthly]*, since you have taken on animal nature.

49.

For *if* it is difficult to find a ~~psychical~~ *[physical]* man *[who hides on the Earth]*,
how much more so to find the Lord *[of spirits who is in Heaven]*?

But I say that God is the spiritual ~~one~~ *[father]*

[For] Man has taken shape from the substance of God.

50.

The divine soul shares partly in this one;
furthermore, it shares partly in the flesh.

The base soul is wont to turn from side to side, (wherein) which it images the truth.

51.

It is good for you, O man,
to turn yourself toward the human,
rather than toward the animal nature -

I mean toward the fleshly.

You will take on the likeness of the part toward which you will turn yourself.

52.

I shall say something further to you.

Again, for what will you be zealous?

(masculine singular of 'you')

Did you wish to become animal,
when you ~~had come~~ *[were formed]* into this kind of ~~nature~~ *[body]* ?

(feminine singular)

But rather, share in a true nature of life.

53.

To be sure, animality will guide you into the race of the earth,
but the rational nature will guide you in [*divine*] rational ways.

Turn toward the [*divine*] rational nature,
and cast from yourself the earth-begotten nature.

54.

O soul, persistent one,
be sober and shake off your drunkenness, which is the work of ignorance.

If you persist [*in folly*] and live [*only*] in the [*fleshly*] body,
you dwell in [*ungraceful*] rusticity.

55.

When you entered into a bodily birth, you were begotten.

Come into [*true spiritual*] being inside the [*divine*] bridal chamber!

Be illuminated in [*your*] mind!

56.

My son, do not [*just*] swim in any [*unknown*] water,
and do not allow yourself to be defiled by strange kinds of knowledge.

Certainly you know that the schemes of the Adversary [*Satan*] are not few,
and *that* the tricks which he has are varied?

57.

Especially has the noetic man [*of intellect and reason*] been robbed of the intelligence of the snake.

For it is fitting for you to be in agreement with the intelligence of *these* two:
with the intelligence of the snake and with the innocence of the dove -

lest he (*the Adversary*) come into you in the guise of a flatterer, as a true friend, saying,
"I advise good things for you."

58.

~~[But you did]~~ [*For you may*] not recognize the deceitfulness of this one
when you receive[d] him as a true friend.

For he casts into your heart evil thoughts as good ones
and hypocrisy in the guise of true wisdom,

59.

[*avarice*] in the guise of conservative frugality,
love of glory in the guise of that which is beautiful,

boastfulness and pride in the guise of great austerity,
and godlessness as great godliness.

60.

For he who says, "I have many gods," is godless.
And he casts spurious knowledge into your heart in the guise of mysterious words.

Who will be able to comprehend his thoughts and devices, which are varied,
since he is a Great Mind for those [*fools?*] who wish to accept him as king?

61.

My son, how will you be able to comprehend the schemes of this one,
or his soul-killing counsel?

For his devices, and the schemes of his wickedness, are many.

62.

And think about his entrances,
that is, how he will enter your soul,
and in what garment he will enter *[in unto]* you.

63.

Accept Christ, who is able to set you free, and who has taken on the devices of that one,
so that through these he might destroy him by deceit.

For this is the king whom you have who is forever invincible,
against whom no one will be able to fight nor say a word.

64.

This is your king and your father, for there is no one like him.
The divine teacher is with you always.

He is a helper, and he meets you because of the good which is in you.

65.

Do not put maliciousness in your judgment,
for every malicious man harms his heart.

For only a foolish man is wont to *[wander to]* his destruction,
but a wise man knows his way.

66.

And, a foolish man does not guard against speaking *a* mystery.

A wise man does not blurt out every word,
but He will be discriminating toward those who hear.

Do not mention everything in the presence of those whom you do not know.

67.

Have a great number of friends, but not counselors.

First, examine your counselor,
for do not honor anyone who flatters.

68.

Their word, to be sure, is sweet as honey,
but their heart is full of hellebore. *[toxic herbs that cause deformity in the womb]*

For whenever they think that they have become a reliable friend,
then they ~~will~~ *[may]* deceitfully turn against you,
and they ~~will~~ *[might]* cast you down into the mire.

69.

Do not *[completely]* trust anyone as a friend,
for this whole world has come into being deceitfully,
and every man is troubled *[by avarice?]* in vain.

70.

All things of the world are not profitable, but they happen in vain.

There is no one, not even a brother *who is trustworthy*,
[since] *[when]* each one is seeking his own advantage.

The Teachings of Silvanus

The Letter from the Galatians

CHAPTER THREE

Divisions 71-95

71.

My son, do not have *[just]* anyone as a friend,
but if you do acquire one, do not entrust yourself *[entirely]* to him.

Entrust yourself to God alone as father and as friend.

For everyone proceeds deceitfully *[and craftily]*,
while the whole earth is full of suffering and pain-
things in which there is no profit.

72.

If you wish to pass your life in quiet,
do not keep company with anyone *[deceitful]*.

And if you do keep company with them, be as if you do not *[need them]*.

Be pleasing to God, and you will not need anyone.

73.

Live with Christ and he will save you,
for he is the true light and the sun of life.

For just as the sun which is visible and makes light for the eyes of the flesh,
so Christ illuminates every mind and the heart.

74.

For *if* a wicked man *who is* in the body *has* an evil death,
how much more so *does* he who has his mind blind.

For every blind man goes along in such a way
that he is seen just as one who does not have his mind sane.

75.

He does not delight in acquiring the light of Christ, which is reason.
For everything which is visible is a copy of that which is hidden.

For as a fire which burns in a place without being confined to it,
so it is with the sun which is in the sky, all of whose rays extend to places on the earth.

76.

Similarly, Christ has a single being, and he gives light to every place.

This is also the way in which he speaks of our mind,
as if it were a lamp which burns and lights up the place.

Being in a part of the soul, it gives light to all the parts.

77.

Furthermore, I shall speak of what is more exalted than this:

the mind, with respect to actual being, is in a place,
which means it is in the body;

but with respect to thought, the mind is not in a place.

78.

For how can it be in a place, when it contemplates every place?

But we are able to mention what is more exalted than this:
for do not think in your heart that God exists in a place.

79.

If you localize the Lord of all in a place,
then it is fitting for you to say that the place is more exalted than he who dwells in it.

For that which contains is more exalted than that which is contained.

80.

[~~For~~] there is no place which is called incorporeal.
[*There*] For, it is not right for us to say that God is corporeal.

For the consequence *would be* that we *must* attribute both increase and decrease to the corporeal,
but also that he (*God*) who is subject to these will not remain imperishable.

81.

Now, it is not difficult to know the Creator of all creatures,
but it is impossible to [*entirely*] comprehend the likeness of [this One] [*Him*].

For it is difficult not only for men to comprehend God,
but it is *also* difficult for every divine being, *both* the angels and the archangels.

82.

It is necessary to know God as He is.

You cannot know God through anyone except Christ,
who has the image of the Father,
for this image reveals the true likeness in correspondence to that which is [*presently*] revealed.

83.

A king is not usually known apart from [~~an~~] [*his*] image.

Consider these things about God:
he is in every place;
on the other hand, he is in no place.

With respect to power, to be sure, he is in every place;
but with respect to divinity, he is in no place.

84.

So then, it is possible to know God a little.

With respect to his power, he [~~fills~~] [*envelopes*] every place,
but in the exaltation of his divinity, nothing contains him.

Everything is in God, but God is not in anything.

85.

Now what is it to know God?

God is all which is in the truth.

But it is as impossible to look at Christ, as at the sun.

86.

God sees everyone; no one looks at him.

But Christ, without being jealous, receives and gives.

He is the Light of the Father,
as he gives light without being jealous.

In this manner he gives light to every place.

87.

And all is Christ, he who has inherited all from the [~~Existent One~~] [*Pre-Existent Father*].

For Christ is the idea of incorruptibility,
and he is the Light which is shining undefiled.

For the sun *shines* on every impure place, and yet it is not defiled.

88.

So it is with Christ:
even if he is in the deficiency, yet he is without deficiency.

And even if he has been begotten, he is *still* unbegotten.

89.

So it is with Christ:
if, on the one hand, he is comprehensible,
on the other, he is incomprehensible with respect to his actual being.

90.

Christ is all [*love*].

He who does not possess [*love for*] all is unable to [*completely*] know Christ.

91.

My son, do not dare to say a [*irreverent*] word about [~~this One~~] [*Christ*],
and do not confine the God of All to [*abstract*] mental images.

For he who condemns may not be judged and condemned
by the one who [*he*] condemns.

92.

Indeed, it is good to ask and to know who God is.

Reason and Mind are male names.

93.

Indeed, let him who wishes to know about [~~this One~~] [*God*], [~~quietly~~] [*meekly?*] and reverently ask.

For there is no small [~~danger~~] [*wisdom*] in speaking about these things,
since you know that you will be judged on the basis of everything that you say.

94.

And understand by this, that he who is in darkness will not be able to see anything.
unless he receives the light and recovers *his* sight by means of it.

95.

Examine yourself *to see* whether you wholly have the light,
so that, if you ask about these things, you may understand how you will escape.

For many are seeking in darkness,
and they grope about, wishing to understand, since there is no light for them.

The Teachings of Silvanus

The Letter From the Galatians

CHAPTER FOUR
Divisions 96-120

96.

My son, do not allow your mind to stare downward,
but rather, let it look by means of the light at things above.

For the light will always come from above.

97.

Even if *the mind* is [*lost*] upon the earth,
let it seek to pursue the things above.

Enlighten your mind with the light of heaven,
so that you may turn to the light of heaven.

98.

Do not tire of knocking on the door of reason,
and do not cease walking in the way of Christ.

Walk in it so that you may receive rest from your labors.

99.

If you walk in another way, there will be no profit in it.

For also, those who walk in the broad way will go down at their end to the perdition of the mire.

100.

For, the Underworld is open wide for the soul,
and the place of perdition is broad.

Accept Christ, the narrow way,
for he [*is*] [*was*] oppressed and [~~bears~~] [*bore*] affliction for your sin.

101.

O [*wretched*] soul, [*O*] persistent one, in what ignorance you exist!

For who is your guide into the darkness? [*except Christ?*]

102.

How many likenesses did Christ take on because of you!

Although He was God, He was found among men as a man.

He descended to the Underworld.

103.

He released the children of death.

They were in travail, as the scripture of God has said.

And He sealed up the *very* heart of *the Underworld*.

And he broke its strong bows completely.

104.

And when all the powers had seen him, they fled,

so that he might bring you, wretched one, up from the Abyss,
and might die for you as a ransom for your sin.

105.

He saved you from the strong hand of the Underworld.

Yet you yourself, difficult though it be,

give to Him your fundamental assent with *[out]* even so much as a hint
that He may take you up with joy!

106.

Now the fundamental choice, which is humility of heart, is the gift of Christ.

A contrite heart is the acceptable sacrifice.

107.

If you humble yourself, you will be greatly exalted;
and if you exalt yourself, you will be exceedingly humbled.

108.

My son, guard yourself against wickedness,
and do not let the Spirit of Wickedness cast you down into the Abyss.

For he is mad and bitter.

He is terrifying,
and he casts everyone down into a pit of mire.

109.

It is a [~~great and~~] good thing not to love fornication, [*unmarried copulation, promiscuity, or orgies*]

and [*great*] not even to think of the wretched matter at all,
for to think of it is [~~death~~] [*sinful*].

110.

It is not good for any man to fall into death,

[~~For~~] [*and*] a soul which has been found in [*mental*] death, will be without reason. [*like the animal*]

111.

[*There*] For, it is better not to live than to acquire an animal's life.

Protect yourself, lest you are burned by the fires of fornication.

For many who are submerged in fire are its servants,
[*Beware of them*] whom you do not know as your [~~enemies~~] [*friends*].

112.

O my son, strip off the old garment of fornication,
and put on the *[new]* garment which is clean and shining, that you may be beautiful in it.

But when you have this garment, protect it well.

113.

Release yourself from every bond,
so that you may acquire freedom.

If you cast out of yourself the desire whose devices are many,
you will release yourself from the sins of lust.

114.

Listen, O soul, to my advice.

Do not become a den of foxes and [snakes] *[wolves]*,
nor a hole of serpents and asps,

nor a dwelling place of lions,
or a place of refuge of basilisk-snakes.

115.

When these things happen to you, O soul, what will you do?

For these are the powers of the Adversary *[Satan]*.

116.

Everything which is dead will come into you through them *the powers*.

For their food is everything which is dead, and every unclean thing.

117.

For when these are within you, what living thing will come into you?

The living angels will detest you.

118.

You were a temple, *but* you have made yourself a tomb.

Cease being a tomb, and become *again* a temple,
so that uprightness and divinity may remain in you.

119.

Light the light within you.

Do not extinguish it!

Certainly, no one lights a lamp for wild beasts or their young.

120.

Raise your dead who have died, for they lived and have died for you.

Give them life. They shall live again!

For the Tree of Life is Christ.

121.

He is Wisdom.
[~~For~~] [*because*] he is Wisdom;
he is also the Word.

122.

He is the Life,
the Power, and the Door.

123.

He is the Light,
the Angel, and the Good Shepherd.

Entrust yourself to this one who became all for your sake.

124.

Knock on yourself as upon a door, and walk upon yourself as on a straight road.

For if you walk on the [*straight*] road, it is impossible for you to go astray.

125.

And if you knock with this one (*Christ*), you knock on hidden treasures.

For since He is Wisdom, He makes the foolish man wise.

126.

He is a holy kingdom and a shining robe.

For *Wisdom* is much gold, which gives you great honor.

127.

The Wisdom of God became a type of fool for you,
so that it might take you up, O foolish one, and make you a wise man.

And the Life died for you when he was powerless,
so that through his death, he might give life to you who have died.

128.

Entrust yourself to reason and remove yourself from animalism.
For the animal which has no reason is made manifest.

For many think that they have reason,
but if you look at them attentively, their speech is animalistic.

129.

Give yourself gladness from the true vine of Christ.

Satisfy yourself with the true wine,
in which there is no drunkenness nor error.

130.

For *the true wine* marks the end of drinking,
since there is usually in it what gives joy to the soul and the mind,
through the Spirit of God.

Yet first, nurture your reasoning powers before you drink of it (*the true wine*).

131.

Do not pierce yourself with the sword of sin.

Do not burn yourself, O wretched one, with the fire of lust.

132.

Do not surrender yourself to barbarians like a prisoner,
nor to savage beasts which want to trample upon you.

For they are as lions which roar very loudly.

133.

Be not dead lest they trample upon you.

You shall be *[a]* man!

134.

It is possible for you through reasoning to conquer them.
But the man who does nothing is unworthy of *being called* rational man.

The rational man is he who fears God.

135.

He who fears God does nothing insolent.

And he who guards himself against doing anything insolent
is one who keeps his guiding principle.

136.

Although he is a man who exists on Earth, he makes himself like God.

But he who makes himself like God is one who does nothing unworthy of God,
according to the statement of Paul, who has become like Christ.

137.

For who shows reverence for God
while not wanting to do things which are pleasing to him?

For piety is that which is from the heart,
and piety from the heart *characterizes* every soul which is near to God.

138.

The soul which is a member of God's household is one which is kept pure,
and the soul which has put on Christ is one which is pure.

It is impossible for it to sin.

139.

Now where Christ is, there sin is idle.

Let Christ alone enter your world,
and let him bring to naught all powers which have come upon you.

140.

Let him enter the temple which is within you,
so that he may cast out all the merchants.

Let him dwell in the temple which is within you,
and may you become for him a priest and a Levite, entering in purity.

141.

Blessed are you, O soul, if you find this one in your temple.

Blessed are you still more if you perform his service.

But he who will defile the temple of God, that one God will destroy.

142.

For you lay yourself open, O man,
if you cast this one out of your temple.

For whenever the enemies do not see Christ in you,
then they will come into you armed in order to crush you.

143.

O my son, I have given you orders concerning these things many times
so that you would always guard your soul.

It is not you who will cast him (*Christ*) out, but he will cast you out.

144.

For if you flee from him, you will fall into great sin.

Again, if you flee from him, you will become food for your enemies.

145.

For all base persons flee from their lord,
and the *one that is* base in virtue and wisdom flees from Christ.

For every man who is separated *from him* falls into the claws of wild beasts.

146.

Know who Christ is, and acquire him as a friend,
for this is the friend who is faithful.

He is also God and Teacher.
This one, being God, became man for your sake.

147.

It is this one who broke the iron bars of the Underworld, and the bronze bolts.

It is this one who attacked and cast down every haughty tyrant.

148.

It is he who loosened from himself the chains of which he had taken hold.

He brought up the poor from the Abyss and the mourners from the Underworld.

149.

It is he who humbled the haughty powers;

he who put to shame haughtiness through humility;

he who has cast down the strong and the boaster through weakness;

150.

he who, in his contempt, scorned that which is considered an honor,

so that humility for God's sake might be highly exalted;
and he who has put on humanity.

151.

And yet, the divine Word is God,
he who bears patiently with man always.

He wished to produce humility in the exalted.

152.

He (*Christ*), who has exalted man became like God,

not in order that he might bring God down to man,
but that man might become like God.

153.

O this great goodness of God!

O Christ, King, who has revealed to men the Great Divinity,

154.

King of every virtue and King of life,

King of ages and Great [~~One~~] [*Lord*] of the heavens,
hear my words and forgive me!

155.

Furthermore, he manifested a great zeal for Divinity.

Where is a man who is wise, or powerful in intelligence,
or a man whose devices are many because he knows wisdom?

156.

Let him speak wisdom;
let him utter great boasting!

For every man has become a fool
and has spoken out of his own knowledge.

157.

For he (Christ) confounded the counsels of guileful people,
and he prevailed over those wise in their own understanding.

[*For*] Who will be able to discover the counsel of the Almighty,
or to speak of the Divinity, or to proclaim it correctly?

158.

If we have not even been able to understand the counsels of our companions,
who will be able to comprehend the Divinity,
or the divinities of the heavens?

If we scarcely find things on earth,
who will search for the things of heaven?

159.

A great power and great glory has made the world known.

And the Life of Heaven wishes to renew all,
that He may cast out that which is weak,
and every black form,

160.

that everyone may shine forth in heavenly garments
in order to make manifest the command of the Father *who is* exceedingly brilliant,
and that He (*Christ*) may crown those wishing to contend well.

161.

Christ, being judge of the contest, is he who crowned every one,
teaching every one to contend.

162.

This one who contended first received the crown,
gained dominion,
and appeared, giving light to everyone.

And all were made new through the Holy Spirit and the Mind.

163.

O Lord Almighty, how much glory shall I give Thee?

No one has been able to glorify God adequately.

164.

It is Thou who hast given glory to Thy Word in order to save everyone,
O Merciful God.

It is he who has come from Thy mouth
and has risen from Thy heart,

165.

the First-born,
the Wisdom,

the Prototype,
the First Light.

166.

For he is light from the power of God,
and he is an emanation of the pure glory of the Almighty.

167.

He is the spotless mirror of the working of God,
and he is the image of his goodness.

For he is also the light of the Eternal Light.

168.

He is the eye which looks at the invisible Father,
always serving and forming by the Father's will.

He alone was begotten by the Father's good pleasure.

169.

For he is an incomprehensible Word,
and he is Wisdom and Life.

170.

He gives life to and nourishes all living things and powers.

Just as the soul gives life to all the members,
He rules all with power and gives life to them.

171.

For he is the beginning and the end of everyone,
watching over all and encompassing them.

He is troubled on behalf of everyone,
and he rejoices, and also mourns.

172.

On the one hand,
He mourns for those who have gotten as their lot the place of punishment;

on the other,
He is troubled about every one whom He arduously brings to instruction.

But He rejoices over everyone who is in purity.

173.

Then beware, lest somehow you fall into the hands of robbers.

Do not allow sleep to your eyes nor drowsiness to your eyelids,
that you may be saved like a gazelle from nets, and like a bird from a trap.

174.

Fight the great fight as long as the fight lasts,
while all the powers are staring after you -

not only the holy ones,
but also all the powers of the Adversary. *[Satan]*

Woe to you if you are vanquished in the midst of every one who is watching you!

175.

If you fight the fight and are victorious over the powers which fight against you,
you will bring great joy to every holy one, and yet great grief to your enemies.

Your judge helps *you* completely,
since he wants you to be victorious.

176.

Listen, my son, and do not be slow with your ears.

Raise yourself up when you have left your old man behind like an eagle.

Fear God in all your acts, and glorify him through good work.

177.

You know that every man who is not pleasing to God is the son of perdition.
He will go down to the Abyss of the Underworld.

178.

O this patience of God, which bears with every one,
which desires that every one who has become subject to sin be saved!

But no one prevents [~~Him~~] [*God*] from doing what He wants.
For who is stronger than [~~Him~~] [*God*], that he may prevent Him?

179.

To be sure, it is He who [touches] [*smites*] the earth,
causing it to tremble and also causing the mountains to smoke.

It is He who has gathered together such a great sea as in a leather bag,
and has weighed all the water on His scales.

180.

Only the hand of [the Lord] [*God*] has created all these things.
For this hand of the Father is Christ, and it forms all.

Through it, all has come into being, since it became the mother of all.
For He is always Son of the Father.

181.

Consider these things about God Almighty, who always exists:

this One was not always King,
for fear that he might be without a divine Son.

182.

For all dwell in God,
that is, the things which have come into being through the Word [*of Christ*],
who is the Son as the image of the Father.

For God is nearby; he is not far off.

183.

All divine limits are those which belong to God's household.

Therefore, if the divine agrees with you partially in anything,
know that all of the Divine agrees with you.

But this divine is not pleased with anything evil,
For it is this which teaches all men what is good.

184.

This is what God has given to the human race,
so that for this reason every man might be chosen before all the angels and the archangels.

For God does not need to put any man to the test.

185.

He knows all things before they happen, and he knows the hidden things of the heart.

They are all revealed and found wanting in his presence.

186.

Let no one ever say that God is ignorant.

For it is not right to place the Creator of every creature in ignorance.
For even things which are in darkness are before him like *things in* the light.

187.

So, there is no other one hidden except God alone.

But he is revealed to everyone, and yet he is very hidden.

188.

He is revealed, because God knows all.

And if they do not wish to affirm it,
they will be corrected by their heart.

189.

Now He is hidden,
because no one perceives the things of God.

For it is incomprehensible and unfathomable to know the counsel of God.

190.

Furthermore, it is difficult to comprehend Him,
and it is difficult to find Christ.

For He is the one who dwells in every place,
and also He is in no place.

191.

For no one who wants to, will be able to [*entirely*] know God as he actually is,
nor Christ, nor the Spirit,
nor the chorus of angels, nor even the archangels,

as well as the thrones of the spirits,
and the exalted lordships, and the Great Mind.

192.

If you do not know [~~yourself~~] [*who you are, and your limits*]
you will not be able to know all of these.

Open the door for yourself, that you may know the One who is.

193.

Knock on your[~~self~~] [*heart*],
that the Word [*(Christ)*] may open [*the Word of God*] for you.

For He is the Ruler of Faith and the Sharp Sword,

having become all for everyone because He wishes to have mercy on everyone.

194.

My son, prepare yourself to escape from the world-rulers of darkness and of this kind of air,
which is full of powers.

But if you have Christ, you will conquer this entire world.

195.

That which you open for yourself, you will open.

That which you knock upon for yourself,
you will knock upon, benefiting yourself.

196.

Help yourself, my son,
by not proceeding with things in which there is no profit.

197.

My son, first purify yourself toward the outward life,
in order that you may be able to purify the inward.

And be not as the merchants of the Word of God.

198.

Put all words to the test before you utter them.

Do not wish to acquire honors which are insecure,
nor the boastfulness which brings you to ruin.

199.

Accept the wisdom of Christ, *who is* patient and mild,

and guard this, O my son,
knowing that God's way is always profitable.

200.

Jesus Christ,
Son of God, Savior, Wonder Extraordinary

Translated by M. Peel and J. Zandee

3RD CORINTHIANS 1-3

From the Bible of the Armenian Orthodox church, two letters written right before and right after Paul was held at Caesarea for two years.

1.
From Corinth, to Paul:

2.
Stephanus and the presbyters who are with him,

Daphnus, Eubulus, Theophilus and Xenon,

To Paul their brother in the Lord, greeting.

3.
Two men have come to Corinth,
Simon and Cleobius,

who pervert the faith of many through pernicious words
and that we want you to respond to.

4.
We have never heard such things from you or the other apostles.

What ever you and the other apostles teach we will believe.

5.
The Lord has shown mercy to us,
since you are still alive we wish to hear from you again.

Please do write or come to us.

6.
We believe what has been revealed to Theonoe,
that, the Lord delivered you out of the hand of the lawless one.

What they teach is as follows:

7.
We must not appeal to the prophets.

God is not Almighty.

8.
There is no resurrection of the flesh.

Creation is not God's work.

9.

The Lord did not come in the flesh.

The Lord was not born of Mary.

The world is not of God, but the Angels.

10.

So brother, hurry and come here,
that the church here in Corinth may remain pure,
and the foolishness of these men may be made known to all.

Farewell in the Lord.

3RD CORINTHIANS 2

11.

From Paul, to Corinth:

Paul, the prisoner of Jesus Christ,
to the brothers in Corinth, greeting!

12.

Since I am in prison,
I am not surprised that the teachings of the evil one are quickly gaining ground.

My Lord Jesus Christ will quickly come,
since he is rejected by those who falsify His words.

13.

I delivered to you from the beginning
what I received from the apostles who were before me,
who were at all times together with the Lord Jesus Christ.

Our Lord Jesus Christ was born of Mary of the seed of David.

14.

The Holy Spirit was sent from Heaven by the Father into her,
that he might come into this world
to redeem all flesh through his own flesh,

and that he might raise up from the dead we who are fleshly,
just as He has shown Himself as our example.

15.

Since man was molded by his Father,
man was sought for when he was lost,
that he might be quickened by adoption into sonship.

16.

The almighty God, who made heaven and earth,
first sent the prophets to the Jews, that they might turn from their sins;

for he had determined how to save the house of Israel,

therefore he sent a portion of the spirit of Christ into the prophets,
who at many times proclaimed the faultless worship of God.

17.

But since the prince who was unrighteous wished to be God,
he laid hands on them and killed them,
and so all the flesh of men were bound to passions.

18.

But God, the almighty,
who is righteous and would not repudiate his own creation,

sent the Holy Spirit to Mary the Galilean,
who believed with all her heart,

19.

and she received the Holy Spirit into her womb
that Jesus might enter the world,

in order that the evil one might be conquered by the same flesh which he held sway,
and be convinced that he was not God.

20.

For by his own body Jesus Christ saved all flesh
and brought it to eternal life through faith,

that he might present a temple of righteousness in his own body,
through whom we are redeemed.

3RD CORINTHIANS 3

21.

These are not children of righteousness but of wrath,
who reject the providence of God,

saying that heaven and earth, and all that is in them,
are not the works of the Father.

22.

They are themselves therefore children of wrath,
for they have the accursed faith of the serpent.

23.

From them turn away, and flee from their teaching!

For you are not sons of disobedience
but of the church most dearly beloved.

24.

This is why the time of the resurrection is proclaimed.

As for those who tell you there is no resurrection of the flesh,
for them there is no resurrection,
who do not believe in Him who has risen.

25.

You men of Corinth must understand
that they don't know about the sowing of wheat or other seeds,

26.

that they are cast naked to the ground,
and when they have perished below,
and [*when they*] are raised again by the will of God in a body and clothed.

27.

The body is not only raised up,
but abundantly blessed.

And consider not only the seeds, but nobler bodies.

28.

You know how Jonah the son of Amathios,
when he would not preach in Nineveh but fled, was swallowed by a whale

29.

and after three days and three nights God heard Jonah's prayer out of the deepest hell,
and no part of him was corrupted, not even an eyelid.

30.

How much more, you of so little faith,
will he raise up you who have believed in Christ Jesus, as he himself rose up?

31.

And if, when a corpse was thrown by the children of Israel on the bones of the prophet Elisha,
the man's body rose up,

so you also who have been cast upon the body and bones and spirit of the Lord
will rise up on that day with your flesh whole.

32.

But if you receive anything else, do not cause me trouble;

for I have these fetters on my hands that I may gain Christ,
and his marks on my body that I may attain to the resurrection from the dead.

33.

And whoever abides by the rule which he received by the prophets and the holy Gospel,
he shall receive a reward,
and when he has risen from the dead shall obtain eternal life.

34.

But to him that turns aside from them,
there is fire with him and those who go before him in the way,

since they are men without God,
a generation of vipers;

from these turn away in the power of the Lord.

35.

May peace, grace and love be with you.

Amen

GALATIANS 1-2

The firstmost letter of Paul's house arrest, written at Caesarea Maritime, during the two years of Acts 24, unto the ancient Gaelic-Celtic settlement also populated by Greeks.

1.

Paul, an apostle,
(not of men, neither by man,
but by Jesus Christ, and God the Father, who raised him from the dead;)

And all the brethren which are with me,
unto the churches of Galatia:

2.

Grace *be* to you and peace
from God the Father, and *from* our Lord Jesus Christ,

Who gave himself for our sins,
that he might deliver us from this present evil world,

according to the will of God and our Father:
To whom *be* glory for ever and ever.

Amen.

3.

I marvel that ye are so soon removed
from him that called you into the grace of Christ unto another gospel:

Which is not another;
but there be some that trouble you, and would pervert the gospel of Christ.

4.

But though we, or an angel from heaven,
preach any other gospel unto you than that which we have preached unto you,
let him be accursed.

As we said before, so say I now again,

5.

If any *man* preach any other gospel unto you than that ye have received,
let him be accursed.

For do I now persuade men, or God?
or do I seek to please men?

for if I yet pleased men, I should not be the servant of Christ.

6.

But I certify you, brethren,
that the gospel which was preached of me is not after man.

For I neither received it of man, neither was I taught *it*,
but by the revelation of Jesus Christ.

7.

For ye have heard of my conversation in time past in the Jews' religion,
how that beyond measure I persecuted the church of God, and wasted it:

And profited in the Jews' religion above many my equals in mine own nation,
being more exceedingly zealous of the traditions of my fathers.

8.

But when it pleased God,
who separated me from my mother's womb, and called *me* by his grace,

To reveal his Son in me,
that I might preach him among the heathen;

9.

immediately I conferred not with flesh and blood.

Neither went I up to Jerusalem to them which were apostles before me;
but I went into Arabia, and returned again unto Damascus.

10.

Then after three years,
I went up to Jerusalem to see Peter, and abode with him fifteen days.

But other of the apostles saw I none,
save James the Lord's brother.

11.

Now the things which I write unto you,
behold, before God, I lie not.

Afterwards I came into the regions of Syria and Cilicia;
And was unknown by face unto the churches of Judaea which were in Christ:

12.

But they had heard only,
That he which persecuted us in times past
now preacheth the faith which once he destroyed.

And they glorified God in me.

GALATIANS 2

13.

Then fourteen years after,
I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

And I went up by revelation,
and communicated unto them that gospel which I preach among the Gentiles,

14.

but privately to them which were of reputation,
lest by any means I should run, or had run, in vain.

But neither [*they nor*] Titus, who was with me,
being a Greek, was compelled to be circumcised:

15.

And that because of false brethren unawares brought in,

who came in privily to spy out our liberty which we have in Christ Jesus,
that they might bring us into bondage:

16.

To whom we gave place by subjection,
no, not for an hour;
that the truth of the gospel might continue with you.

17.

But of these who seemed to be somewhat,
(for they who seemed *to be somewhat* in conference) added nothing to me:
(whatsoever they were, it maketh no matter to me:
God accepteth no man's person)

18.

But contrariwise,
when they saw that the gospel of the uncircumcision was committed unto me,
as *the gospel* of the circumcision *was* unto Peter;

(For he that wrought effectually in Peter to the apostleship of the circumcision,
the same was mighty in me toward the Gentiles)

19.

And when James, Cephas [*Peter*], and John, who seemed to be pillars, [*of the church*]
perceived the grace that was given unto me,

they gave to me and Barnabas the right hands of fellowship;
that we *should* go unto the heathen, and they unto the circumcision.

20.

Only *they would* that we should remember the poor;
the same which I also was forward to do.

But when Peter was come to Antioch, I withstood him to the face,
because he was to be blamed.

21.

For before that certain [*people*] came from James,
he did eat with the Gentiles:

but when they were come, [*Peter*] withdrew and separated himself,
fearing them which were of the circumcision.

22.

And the other Jews dissembled likewise with him;
insomuch that Barnabas also was carried away with their dissimulation.

23.

But, when I saw that they walked not uprightly according to the truth of the gospel,
I said unto Peter before *them* all,

24.

If thou, being a Jew,
livest after the manner of Gentiles, and not as do the Jews,
why compellest thou the Gentiles to live as do the Jews?

25.

We *who are* Jews by nature, and not sinners of the Gentiles,
Knowing that a man is not justified by the works of the law,
but by the faith of Jesus Christ,

26.

even we have believed in Jesus Christ,
that we might be justified by the faith of Christ,
and not by the works of the law:

for by the works of the law shall no flesh be justified.

27.

But if, while we seek to be justified by Christ,
we ourselves also are found sinners,
is therefore Christ the minister of sin?

God forbid.

28.

For if I build again the things which I destroyed,
I make myself a transgressor.

For I, through the law am dead to the law,
that I might live unto God.

29.

I am crucified with Christ: nevertheless I live;
yet not I, but Christ liveth in me:

and the life which I now live in the flesh I live by the faith of the Son of God,
who loved me, and gave himself for me.

30.

I do not frustrate the grace of God:
for if righteousness *come* by the law, then Christ is dead in vain.

GALATIANS 3 - 4:11

31.

O foolish Galatians,
who hath bewitched you, that ye should not obey the truth;
before whose eyes Jesus Christ hath been evidently set forth,
crucified among you?

32.

This only would I learn of you;
Received ye the Spirit by the works of the law, or by the hearing of faith?
Are ye so foolish?
having begun in the Spirit, are ye now made perfect by the flesh?

33.

Have ye suffered so many things in vain?

If it be yet in vain,
He therefore that ministereth to you the Spirit, and worketh miracles among you,
doeth he it by the works of the law, or by the hearing of faith?

34.

Even as Abraham believed God,
and it was accounted to him for righteousness.

Know ye therefore that they which are of faith,
the same are the children of Abraham.

35.

And the scripture,
foreseeing that God would justify the heathen through faith,
preached before the gospel unto Abraham, *saying*,

In thee shall all nations be blessed.

36.

So then, they which be of faith,
are blessed with faithful Abraham.

For as many as are of the works of the law are under the curse:
for it is written,

Cursed *is* every one that continueth not in all things
which are written in the book of the law to do them.

37.

But that no man is justified by the law in the sight of God,
it is evident:

for, 'The just shall live by faith'.

And the law is not of faith:
but, 'The man that doeth them shall live in them'.

38.

Christ hath redeemed us from the curse of the law,
being made a curse for us:

for it is written,
Cursed *is* every one that hangeth on a tree:

39.

That the blessing of Abraham might come on the Gentiles through Jesus Christ;
that we might receive the promise of the Spirit through faith.

40.

Brethren, I speak after the manner of men;

Though *it be* but a man's covenant,
yet *if it be* confirmed, no man disannulleth, or addeth thereto.

41.

Now, to Abraham and his seed were the promises made.

He saith not, 'And to seeds', as of many;
but as of one, 'And to thy seed', which is Christ.

42.

And this I say,
that the covenant, that was confirmed before of God in Christ,

the law, which was four hundred and thirty years after,
cannot disannul, that it should make the promise of none effect.

43.

For if the inheritance *be* of the law,
it is no more of promise:
but God gave *it* to Abraham by promise.

Wherefore then *serveth* the law?

44.

It was added because of transgressions,
till the seed should come to whom the promise was made;
and it was ordained by angels in the hand of a mediator.

Now a mediator is not *a mediator* of one, but God is one.

45.

Is the law then against the promises of God?
God forbid:

for if there had been a law given which could have given life,
verily righteousness should have been by the law.

46.

But the scripture hath concluded all under sin,
that the promise by faith of Jesus Christ might be given to them that believe.

But before faith came, we were kept under the law,
shut up unto the faith which should afterwards be revealed.

47.

Wherefore the law was our schoolmaster *to bring us* unto Christ,
that we might be justified by faith.

But after that faith is come, we are no longer under a schoolmaster.

48.

For ye are all the children of God by faith in Christ Jesus.

For as many of you as have been baptized into Christ have put on Christ.

49.

There is neither Jew nor Greek,
there is neither bond nor free,
there is neither male nor female:

for ye are all one in Christ Jesus.

50.

And if ye *be* Christ's,
then are ye Abraham's seed, and heirs according to the promise.

GALATIANS 4

51.

Now I say, *That* the heir, as long as he is a child,
differeth nothing from a servant, though he be lord of all;

But is under tutors and governors until the time appointed of the father.

[Nero and Seneca]

52.

Even so we, when we were children,
were in bondage under the elements of the world:

But when the fulness of the time was come, God sent forth his Son,
made of a woman, made under the law,

to redeem them that were under the law,
that we might receive the adoption of sons.

53.

And because ye are sons,
God hath sent forth the Spirit of his Son into your hearts,
crying, Abba, Father.

Wherefore thou art no more a servant, but a son;
and if a son, then an heir of God through Christ.

54.

Howbeit then, when ye knew not God,
ye did service unto them which by nature are no gods.

But now, after that ye have known God,
or rather are known of God,

how turn ye again to the weak and beggarly elements,
whereunto ye desire again to be in bondage?

55.

Ye observe days, and months, and times, and years.

[4:11] I am afraid of you,
lest I have bestowed upon you labour in vain.

GALATIANS 4:12 - 5:15

56.

[4:12] Brethren, I beseech you, be as I *am*;

for I *am* as ye *are*:

ye have not injured me at all.

57.

Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

And my temptation which was in my flesh ye despised not, nor rejected;

but received me as an angel of God, *even* as Christ Jesus.

58.

Where is then the blessedness ye spake of?

for I bear you record, that, if *it had been* possible,

ye would have plucked out your own eyes, and have given them to me.

Am I therefore become your enemy, because I tell you the truth?

59.

They zealously affect you, *but* not well;

yea, they would exclude you, that ye might affect them.

But *it is* good to be zealously affected always in *doing* good,
and not only when I am present with you.

60.

My little children,

of whom I travail in birth again until Christ be formed in you,

I desire to be present with you now, and to change my voice;
for I stand in doubt of you.

61.

Tell me, ye that desire to be under the law,
do ye not hear the law?

For it is written, that Abraham had two sons,
the one by a bondmaid, the other by a freewoman.

62.

But he *who was* of the bondwoman was born after the flesh;
but he of the freewoman *was* by promise.

Which things are an allegory:
for these are the two covenants;

the one from the mount Sinai,
which gendereth to bondage, which is Agar.

63.

For this Agar is mount Sinai in Arabia,
and answereth to Jerusalem which now is, and is in bondage with her children.

But Jerusalem which is above is free, which is the mother of us all.

64.

For it is written,
Rejoice, *thou* barren that bearest not;
break forth and cry, thou that travailest not:

for the desolate hath many more children than she which hath an husband.

65.

Now we, brethren, as Isaac was, are the children of promise.

But as then he that was born after the flesh persecuted him *that was born* after the Spirit,
even so *it is* now.

Nevertheless what saith the scripture?

Cast out the bondwoman and her son:
for the son of the bondwoman shall not be heir with the son of the freewoman.

66.

So then, brethren,
we are not children of the bondwoman, but of the free.

GALATIANS 5

Stand fast therefore in the liberty wherewith Christ hath made us free,
and be not entangled again with the yoke of bondage.

67.

Behold, I, Paul, say unto you,
that if ye be circumcised, Christ shall profit you nothing.

For I testify again to every man that is circumcised,
that he is a debtor to do the whole law.

68.

Christ is become of no effect unto you,
whosoever of you are justified by the law;

ye are fallen from grace.

69.

For we through the Spirit wait for the hope of righteousness by faith.

For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision;
but faith which worketh by love.

70.

Ye did run well;
who did hinder you that ye should not obey the truth?

This persuasion *cometh* not of him that calleth you.

71.

A little leaven leaveneth the whole lump.

72.

I have confidence in you through the Lord,
that ye will be none otherwise minded:

but he that troubleth you shall bear his judgment, whosoever he be.

73.

And I, brethren,
if I yet preach circumcision, why do I yet suffer persecution?

then is the offence of the cross ceased.
I would they were even cut off which trouble you.

74.

For, brethren, ye have been called unto liberty;
only *use* not liberty for an occasion to the flesh,
but by love serve one another.

75.

For all the law is fulfilled in one word, *even* in this;
Thou shalt love thy neighbour as thyself.

[5:15] But if ye bite and devour one another,
take heed that ye be not consumed one of another.

The First Letter to the Galatians

CHAPTER FOUR
Divisions 76-100

GALATIANS 5:16 - 6

76.

[5:16] *This* I say then,
Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

For the flesh lusteth against the Spirit,
and the Spirit against the flesh:

77.

and these are contrary the one to the other:
so that ye cannot do the things that ye would.

But if ye be led of the Spirit, ye are not under the law.

78.

Now the works of the flesh are manifest, which are *these*;

Adultery, fornication,
uncleanness,

lasciviousness, idolatry,
witchcraft,

79.

hatred, variance,
emulations,

wrath, strife,

80.

seditions,

heresies, envyings,
murders,

drunkenness, revellings,

81.

and such like:

of the which I tell you before,
as I have also told *you* in time past,

that they which do such things shall not inherit the kingdom of God.

82.

But the fruit of the Spirit is love, joy, peace,
longsuffering, [*patience*]

83.

gentleness, goodness,

faith,
meekness, temperance:

84.

against such there is no law.

And they that are Christ's
have crucified the flesh with the affections and lusts.

85.

If we live in the Spirit,
let us also walk in the Spirit.

Let us not be desirous of vain glory,
provoking one another, envying one another.

GALATIANS 6

86.

Brethren, if a man be overtaken in a fault,

ye which are spiritual, restore such an one in the spirit of meekness;
considering thyself, lest thou also be tempted.

87.

Bear ye one another's burdens,
and so fulfil the law of Christ.

88.

For if a man think himself to be something, when he is nothing,
he deceiveth himself.

89.

But let every man prove his own work,
and then shall he have rejoicing in himself alone, and not in another.

90.

For every man shall bear his own burden.

Let him that is taught in the word
communicate unto him that teacheth in all good things.

91.

Be not deceived;
God is not mocked:

for whatsoever a man soweth, that shall he also reap.

92.

For he that soweth to his flesh shall of the flesh reap corruption;
but he that soweth to the Spirit shall of the Spirit reap life everlasting.

93.

And let us not be weary in well doing:
for in due season we shall reap, if we faint not.

As we have therefore opportunity, let us do good unto all *men*,
especially unto them who are of the household of faith.

94.

Ye see how large a letter I have written unto you with mine own hand.

As many as desire to make a fair shew in the flesh,
they constrain you to be circumcised;
only lest they should suffer persecution for the cross of Christ.

95.

For neither they themselves who are circumcised keep the law;
but desire to have you circumcised,
that they may glory in your flesh.

96.

But God forbid that I should glory,
save in the cross of our Lord Jesus Christ,

by whom the world is crucified unto me, and I unto the world.

97.

For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision,
but a new creature. [*is what helps to save us from our old creature*]

98.

And as many as walk according to this rule,
peace *be* on them, and mercy,

and [*likewise*] upon the Israel of God.

99.

From henceforth let no man trouble me:
for I bear in my body the marks of the Lord Jesus.

100.

Brethren, the grace of our Lord Jesus Christ *be* with your spirit.

Amen

ACTS 1 - 2:28

The Book of Acts was recorded at Acts 24 by Luke, when Peter and Paul were arrested at Caesarea for two years, and when Luke traveled to Rome with Paul in Acts 27-28.

Luke addresses Jesus's brother James, and Jerusalem's clerics in a book that seems once intended for dramatic presentation.

1.

The former treatise have I made, O Theophilus,
of all that Jesus began both to do and teach,

Until the day in which he was taken up,

after that he through the Holy Ghost had given commandments
unto the apostles whom he had chosen:

2.

To whom also he shewed himself alive after his passion
by many infallible proofs,

being seen of them forty days,
and speaking of the things pertaining to the kingdom of God:

3.

And, being assembled together with *them*,
commanded them that they should not depart from Jerusalem,

but wait for the promise of the Father,
which, *saith he*, ye have heard of me.

4.

For John truly baptized with water;
but ye shall be baptized with the Holy Ghost not many days hence.

5.

When they therefore were come together, they asked of him, saying,

Lord, wilt thou at this time restore again the kingdom to Israel?

6.

And he said unto them,

It is not for you to know the times or the seasons,
which the Father hath put in his own power.

7.

But ye shall receive power,
after that the Holy Ghost is come upon you:

and ye shall be witnesses unto me both in Jerusalem, and in all Judaea,
and in Samaria, and unto the uttermost part of the earth.

8.

And when he had spoken these things,
while they beheld, he was taken up;
and a cloud received him out of their sight.

And while they looked stedfastly toward heaven as he went up,
behold, two men stood by them in white apparel;

9.

Which also said,
Ye men of Galilee, why stand ye gazing up into heaven?

this same Jesus, which is taken up from you into heaven,
shall so come in like manner as ye have seen him go into heaven.

10.

Then returned they unto Jerusalem from the mount called Olivet,
which is from Jerusalem a sabbath day's journey.

And when they were come in, they went up into an upper room,

where abode both Peter, and James,
and John, and Andrew,

11.

Philip, and Thomas,
Bartholomew, and Matthew,

James *the son* of Alphaeus,
and Simon Zelotes, and Judas *the brother* of James.

12.

These all continued with one accord in prayer and supplication,
with the women, and Mary the mother of Jesus, and with his brethren.

And in those days Peter stood up in the midst of the disciples,
(the number of names together were about an hundred and twenty,) and said,

13.

Men *and* brethren, this scripture must needs have been fulfilled,
which the Holy Ghost by the mouth of David spake before
concerning Judas, which was guide to them that took Jesus.

14.

For he was numbered with us, and had obtained part of this ministry.

Now this man purchased a field with the reward of iniquity;
and falling headlong, he burst asunder in the midst,
and all his bowels gushed out.

15.

And it was known unto all the dwellers at Jerusalem;

insomuch as that field is called in their proper tongue,
Aceldama, that is to say, The field of blood.

For it is written in the book of Psalms,

Let his habitation be desolate, and let no man dwell therein:
and his bishoprick let another take.

16.

Wherefore of these men which have companied with us
all the time that the Lord Jesus went in and out among us,

Beginning from the baptism of John,
unto that same day that he was taken up from us,
must one be ordained to be a witness with us of his resurrection.

17.

And they appointed two, Matthias,
and Joseph called Barsabas, who was surnamed Justus.

And they prayed, and said,

Thou, Lord, which knowest the hearts of all *men*,

18.

shew whether of these two thou hast chosen,
That he may take part of this ministry and apostleship,
from which Judas by transgression fell,

that he might go to his own place.

19.

And they gave forth their lots;
and the lot fell upon Matthias; and he was numbered with the eleven apostles.

ACTS 2

And when the day of Pentecost was fully come,
they were all with one accord in one place.

20.

And suddenly there came a sound from heaven as of a rushing mighty wind,
and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire,
and it sat upon each of them.

21.

And they were all filled with the Holy Ghost,
and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews,
devout men, out of every nation under heaven.

22.

Now when this was noised abroad,
the multitude came together, and were confounded,
because that every man heard them speak in his own language.

23.

And they were all amazed and marvelled, saying one to another,

Behold, are not all these which speak Galilaeans?

And how hear we every man in our own tongue,
wherein we were born?

24.

Parthians, and Medes, and Elamites,
and the dwellers in Mesopotamia, and in Judaea,

and Cappadocia, in Pontus, and Asia,
Phrygia, and Pamphylia,

25.

in Egypt, and in the parts of Libya about Cyrene,
and strangers of Rome,

Jews and proselytes, Cretes and Arabians,
we do hear them speak in our tongues the wonderful works of God.

26.

And they were all amazed, and were in doubt, saying one to another,
What meaneth this?

Others mocking said,
These men are full of new wine.

27.

But Peter, standing up with the eleven,
lifted up his voice, and said unto them,

Ye men of Judaea,
and all *ye* that dwell at Jerusalem,
be this known unto you, and hearken to my words:

28.

For these are not drunken, as ye suppose,
seeing it is *but* the third hour of the day.

But this is that which was spoken by the prophet Joel;

And it shall come to pass in the last days, saith God,

29.

I will pour out of my Spirit upon all flesh:

and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams:

30.

And on my servants and on my handmaidens
I will pour out in those days of my Spirit; and they shall prophesy:

And I will shew wonders in heaven above, and signs in the earth beneath;
blood, and fire, and vapour of smoke:

31.

The sun shall be turned into darkness, and the moon into blood,
before that great and notable day of the Lord come:

And it shall come to pass,
that whosoever shall call on the name of the Lord shall be saved.

32.

Ye men of Israel, hear these words;

Jesus of Nazareth, a man approved of God among you
by miracles and wonders and signs,

which God did by him in the midst of you,
as ye yourselves also know:

33.

Him, being delivered by the determinate counsel and foreknowledge of God,
ye have taken, and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death:
because it was not possible that he should be holden of it.

34.

For David speaketh concerning him,
I foresaw the Lord always before my face,
for he is on my right hand, that I should not be moved:

Therefore did my heart rejoice, and my tongue was glad;
moreover also my flesh shall rest in hope:

35.

Because thou wilt not leave my soul in hell,
neither wilt thou suffer thine Holy One to see corruption.

[2:28] Thou hast made known to me the ways of life;
thou shalt make me full of joy with thy countenance.

The Book of Acts

CHAPTER TWO
Divisions 36-65

ACTS 2:29 - 3

36.

[2:29] Men *and* brethren,
let me freely speak unto you of the patriarch David,
that he is both dead and buried, and his sepulchre is with us unto this day.

37.

Therefore being a prophet,
and knowing that God had sworn with an oath to him,

that of the fruit of his loins, according to the flesh,
he would raise up Christ to sit on his throne;

38.

He seeing this before spake of the resurrection of Christ,
that his soul was not left in hell, neither his flesh did see corruption.

This Jesus hath God raised up, whereof we all are witnesses.

39.

Therefore being by the right hand of God exalted,
and having received of the Father the promise of the Holy Ghost,
he hath shed forth this, which ye now see and hear.

40.

For David is not ascended into the heavens:
but he saith himself,

The LORD said unto my Lord,

Sit thou on my right hand,
Until I make thy foes thy footstool.

41.

Therefore let all the house of Israel know assuredly,
that God hath made that same Jesus, whom ye have crucified,
both Lord and Christ.

42.

Now when they heard *this*, they were pricked in their heart,
and said unto Peter and to the rest of the apostles,

Men *and* brethren, what shall we do?

43.

Then Peter said unto them,

Repent, and be baptized every one of you
in the name of Jesus Christ for the remission of sins,
and ye shall receive the gift of the Holy Ghost.

44.

For the promise is unto you,
and to your children, and to all that are afar off,
even as many as the Lord our God shall call.

45.

And with many other words did he testify and exhort, saying,
Save yourselves from this untoward generation.

46.

Then they that gladly received his word were baptized:
and the same day there were added *unto them* about three thousand souls.

And they continued stedfastly in the apostles' doctrine and fellowship,
and in breaking of bread, and in prayers.

[*The Didache*]

47.

And fear came upon every soul:
and many wonders and signs were done by the apostles.

48.

And all that believed were together, and had all things common;

And sold their possessions and goods,
and parted them to all *men*, as every man had need.

49.

And they, continuing daily with one accord in the temple,

and breaking bread from house to house,
did eat their meat with gladness and singleness of heart,

Praising God, and having favour with all the people.

And the Lord added to the church daily such as should be saved.

ACTS 3

50.

Now Peter and John went up together into the temple at the hour of prayer,
being the ninth *hour*.

And a certain man lame from his mother's womb was carried,
whom they laid daily at the gate of the temple which is called Beautiful,
to ask alms of them that entered into the temple;

51.

Who seeing Peter and John about to go into the temple asked an alms.

And Peter, fastening his eyes upon him with John, said,
Look on us.

And he gave heed unto them, expecting to receive something of them.

52.

Then Peter said, Silver and gold have I none;
but such as I have give I thee:

In the name of Jesus Christ of Nazareth rise up and walk.

53.

And he took him by the right hand, and lifted *him* up:
and immediately his feet and ankle bones received strength.

And he leaping up stood, and walked,
and entered with them into the temple, walking, and leaping, and praising God.

54.

And all the people saw him walking and praising God:
And they knew that it was he which sat for alms at the Beautiful gate of the temple:
and they were filled with wonder and amazement at that which had happened unto him.

55.

And as the lame man which was healed held Peter and John,
all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And when Peter saw *it*, he answered unto the people,

56.

Ye men of Israel, why marvel ye at this?
or why look ye so earnestly on us,
as though by our own power or holiness we had made this man to walk?

57.

The God of Abraham, and of Isaac, and of Jacob,
the God of our fathers, hath glorified his Son Jesus;
whom ye delivered up,
and denied him in the presence of Pilate, when he was determined to let *him* go.

58.

But ye denied the Holy One and the Just,
and desired a murderer to be granted unto you;

And killed the Prince of life, whom God hath raised from the dead;
whereof we are witnesses.

59.

And his name, through faith in his name,
hath made this man strong, whom ye see and know:

yea, the faith which is by him
hath given him this perfect soundness in the presence of you all.

60.

And now, brethren,
I wot that through ignorance ye did *it*, as *did* also your rulers.

But those things, which God before had shewed by the mouth of all his prophets,
that Christ should suffer, he hath so fulfilled.

61.

Repent ye therefore, and be converted, that your sins may be blotted out,
when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:

62.

Whom the heaven must receive until the times of restitution of all things,
which God hath spoken by the mouth of all his holy prophets since the world began.

For Moses truly said unto the fathers,

63.

A prophet shall the Lord your God raise up unto you of your brethren, like unto me;
him shall ye hear in all things whatsoever he shall say unto you.

And it shall come to pass,
that every soul, which will not hear that prophet, shall be destroyed from among the people.

64.

Yea, and all the prophets from Samuel and those that follow after,
as many as have spoken, have likewise foretold of these days.

Ye are the children of the prophets,
and of the covenant which God made with our fathers, saying unto Abraham,

65.

And in thy seed shall all the kindreds of the earth be blessed.

Unto you first God, having raised up his Son Jesus, sent him to bless you,
in turning away every one of you from his iniquities.

ACTS 4 - 5:16

66.

And as they spake unto the people,
the priests, and the captain of the temple, and the Sadducees, came upon them,

Being grieved that they taught the people,
and preached through Jesus the resurrection from the dead.

67.

And they laid hands on them, and put *them* in hold unto the next day:
for it was now eventide.

Howbeit many of them which heard the word believed;
and the number of the men was about five thousand.

68.

And it came to pass on the morrow,
that their rulers, and elders, and scribes,

And Annas the high priest, and Caiaphas, and John, and Alexander,
and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

And when they had set them in the midst, they asked,
By what power, or by what name, have ye done this?

69.

Then Peter, filled with the Holy Ghost, said unto them,

Ye rulers of the people, and elders of Israel,

If we this day be examined of the good deed done to the impotent man,
by what means he is made whole;

70.

Be it known unto you all, and to all the people of Israel,

that by the name of Jesus Christ of Nazareth,
whom ye crucified, whom God raised from the dead,

even by him doth this man stand here before you whole.

71.

This is the stone which was set at nought of you builders,
which is become the head of the corner.

72.

Neither is there salvation in any other:

for there is none other name under heaven given among men,
whereby we must be saved.

73.

Now when they saw the boldness of Peter and John,
and perceived that they were unlearned and ignorant men, they marvelled;
and they took knowledge of them, that they had been with Jesus.

74.

And beholding the man which was healed standing with them,
they could say nothing against it.

75.

But when they had commanded them to go aside out of the council,
they conferred among themselves, saying,

76.

What shall we do to these men?

for that indeed a notable miracle hath been done by them
is manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

77.

But that it spread no further among the people,
let us straitly threaten them,
that they speak henceforth to no man in this name.

And they called them,
and commanded them not to speak at all nor teach in the name of Jesus.

78.

But Peter and John answered and said unto them,

Whether it be right in the sight of God
to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard.

79.

So when they had further threatened them, they let them go,
finding nothing how they might punish them, because of the people:
for all *men* glorified God for that which was done.

For the man was above forty years old,
on whom this miracle of healing was shewed.

80.

And being let go, they went to their own company,
and reported all that the chief priests and elders had said unto them.

And when they heard that,
they lifted up their voice to God with one accord, and said,

81.

Lord, thou *art* God,
which hast made heaven, and earth, and the sea, and all that in them is:

Who by the mouth of thy servant David hast said,

Why did the heathen rage,
and the people imagine vain things?

82.

The kings of the earth stood up,
and the rulers were gathered together against the Lord, and against his Christ.

For of a truth against thy holy child Jesus, whom thou hast anointed,

83.

both Herod, and Pontius Pilate,
with the Gentiles, and the people of Israel, were gathered together,
For to do whatsoever thy hand and thy counsel determined before to be done.

84.

And now, Lord, behold their threatenings:
and grant unto thy servants, that with all boldness they may speak thy word,

By stretching forth thine hand to heal;
and that signs and wonders may be done by the name of thy holy child Jesus.

85.

And when they had prayed,
the place was shaken where they were assembled together;

and they were all filled with the Holy Ghost,
and they spake the word of God with boldness.

86.

And the multitude of them that believed were of one heart and of one soul:

neither said any *of them* that ought of the things which he possessed was his own;
but they had all things common.

And with great power gave the apostles witness of the resurrection of the Lord Jesus:
and great grace was upon them all.

87.

Neither was there any among them that lacked:
for as many as were possessors of lands or houses sold them,

and brought the prices of the things that were sold,
And laid *them* down at the apostles' feet:
and distribution was made unto every man according as he had need.

88.

And Joses, who by the apostles was surnamed Barnabas,
(which is, being interpreted, The son of consolation,)
a Levite, *and* of the country of Cyprus,

Having land, sold *it*,
and brought the money, and laid *it* at the apostles' feet.

ACTS 5

89.

But a certain man named Ananias,
with Sapphira his wife, sold a possession,

And kept back *part* of the price, his wife also being privy *to it*,
and brought a certain part, and laid *it* at the apostles' feet.

90.

But Peter said,
Ananias, why hath Satan filled thine heart to lie to the Holy Ghost,
and to keep back *part* of the price of the land?

Whiles it remained, was it not thine own?

91.

and after it was sold,
was[n't] it not [*any longer*] in thine own power?

why hast thou conceived this thing in thine heart?

92.

thou hast not lied unto men, but unto God.

And Ananias hearing these words fell down, and gave up the ghost:
and great fear came on all them that heard these things.

93.

And the young men arose,
wound him up, and carried *him* out, and buried *him*.

And it was about the space of three hours after,
when his wife, not knowing what was done, came in.

94.

And Peter answered unto her,
Tell me whether ye sold the land for so much?

And she said, Yea, for so much.

95.

Then Peter said unto her,
How is it that ye have agreed together to tempt the Spirit of the Lord?

behold, the feet of them which have buried thy husband *are* at the door,
and shall carry thee out.

96.

Then fell she down straightway at his feet, and yielded up the ghost:

and the young men came in, and found her dead,
and, carrying *her* forth, buried *her* by her husband.

97.

And great fear came upon all the church,
and upon as many as heard these things.

And by the hands of the apostles
were many signs and wonders wrought among the people;

98.

(and they were all with one accord in Solomon's porch.

And of the rest durst no man join himself to them:
but the people magnified them.

And believers were the more added to the Lord,
multitudes both of men and women.)

99.

Insomuch that they brought forth the sick into the streets,
and laid *them* on beds and couches,

that at the least, the shadow of Peter passing by might overshadow some of them.

100.

[5:16] There came also a multitude *out* of the cities round about unto Jerusalem,
bringing sick folks, and them which were vexed with unclean spirits:
and they were healed every one.

The Book of Acts

CHAPTER FOUR
Divisions 101-135

ACTS 5:17 - 7:19

101.

[5:17] Then the high priest rose up, and all they that were with him,
(which is the sect of the Sadducees,)
and were filled with indignation,

And laid their hands on the apostles,
and put them in the common prison.

102.

But the angel of the Lord by night opened the prison doors,
and brought them forth, and said,

Go, stand and speak in the temple to the people
all the words of this life.

103.

And when they heard *that*,
they entered into the temple early in the morning, and taught.

But the high priest came, and they that were with him,
and called the council together, and all the senate of the children of Israel,
and sent to the prison to have them brought.

104.

But when the officers came, and found them not in the prison,
they returned, and told, saying,

The prison truly found we shut with all safety,
and the keepers standing without before the doors:
but when we had opened, we found no man within.

105.

Now when the high priest and the captain of the temple
and the chief priests heard these things,
they doubted of them whereunto this would grow.

Then came one and told them, saying, Behold,
the men whom ye put in prison are standing in the temple, and teaching the people.

106.

Then went the captain with the officers, and brought them without violence:
for they feared the people, lest they should have been stoned.

And when they had brought them, they set *them* before the council:
and the high priest asked them, saying,

107.

Did not we straitly command you that ye should not teach in this name?

and, behold, ye have filled Jerusalem with your doctrine,
and intend to bring this man's blood upon us.

108.

Then Peter and the *other* apostles answered and said,
We ought to obey God rather than men.

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

109.

Him hath God exalted with his right hand *to be* a Prince and a Saviour,
for to give repentance to Israel, and forgiveness of sins.

And we are his witnesses of these things;
and *so is* also the Holy Ghost, whom God hath given to them that obey him.

110.

When they heard *that*, they were cut *to the heart*,
and took counsel to slay them.

Then stood there up one in the council, a Pharisee, named Gamaliel,
a doctor of the law, had in reputation among all the people,
and commanded to put the apostles forth a little space;

111.

And said unto them, Ye men of Israel,
take heed to yourselves what ye intend to do as touching these men.

For before these days rose up Theudas, boasting himself to be somebody;
to whom a number of men, about four hundred, joined themselves:

who was slain; and all, as many as obeyed him,
were scattered, and brought to nought.

[inferences to the Maccabees revolt]

112.

After this man rose up Judas of Galilee in the days of the taxing,
and drew away much people after him:

he also perished;
and all, *even* as many as obeyed him, were dispersed.

113.

And now I say unto you,
Refrain from these men, and let them alone:
for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it;
lest haply ye be found even to fight against God.

And to him they agreed:

114.

and when they had called the apostles, and beaten *them*,
they commanded that they should not speak in the name of Jesus, and let them go.

And they departed from the presence of the council,
rejoicing that they were counted worthy to suffer shame for his name.

And daily in the temple, and in every house,
they ceased not to teach and preach Jesus Christ.

ACTS 6

115.

And in those days, when the number of the disciples was multiplied,

there arose a murmuring of the Grecians against the Hebrews,
because their widows were neglected in the daily ministration.

Then the twelve called the multitude of the disciples *unto them*, and said,

116.

It is not reason that we should leave the word of God, and serve tables.

Wherefore, brethren, look ye out among you seven men of honest report,
full of the Holy Ghost and wisdom,
whom we may appoint over this business.

117.

But we will give ourselves continually to prayer,
and to the ministry of the word.

And the saying pleased the whole multitude:

and they chose Stephen,
a man full of faith and of the Holy Ghost,

118.

and Philip,
and Prochorus, and Nicanor,

and Timon, and Parmenas,
and Nicolas a proselyte of Antioch:

119.

Whom they set before the apostles:
and when they had prayed, they laid *their* hands on them.

And the word of God increased;
and the number of the disciples multiplied in Jerusalem greatly;
and a great company of the priests were obedient to the faith.

120.

And Stephen, full of faith and power,
did great wonders and miracles among the people.

121.

Then there arose certain of the synagogue,
which is called *the synagogue* of the Libertines,
and Cyrenians, and Alexandrians,

and of them of Cilicia and of Asia,

disputing with Stephen.

122.

And they were not able to resist the wisdom and the spirit by which he spake.

Then they suborned men, which said,
We have heard him speak blasphemous words
against Moses, and *against* God.

123.

And they stirred up the people, and the elders, and the scribes,
and came upon *him*, and caught him,
and brought *him* to the council,

And set up false witnesses, which said,
This man ceaseth not to speak blasphemous words against this holy place, and the law:

124.

For we have heard him say,
that this Jesus of Nazareth shall destroy this place,
and shall change the customs which Moses delivered us.

And all that sat in the council, looking stedfastly on him,
saw his face as it had been the face of an angel.

ACTS 7

125.

Then said the high priest,
Are these things so?

And [*Stephen*] said,
Men, brethren, and fathers, hearken;

126.

The God of glory appeared unto our father Abraham,
when he was in Mesopotamia, before he dwelt in Charran,
and said unto him,

Get thee out of thy country, and from thy kindred,
and come into the land which I shall shew thee.

127.

Then came [*Abraham*] out of the land of the Chaldaeans, and dwelt in Charran:

and from thence, when his father was dead,
he removed him into this land, wherein ye now dwell.

And he gave him none inheritance in it,
no, not *so much as* to set his foot on:

128.

yet he promised that he would give it to him for a possession,
and to his seed after him, when *as yet* he had no child.

And God spake on this wise,
That his seed should sojourn in a strange land;

and that they should bring them into bondage,
and entreat *them* evil four hundred years.

129.

And the nation to whom they shall be in bondage will I judge, said God:
and after that shall they come forth, and serve me in this place.

And he gave him the covenant of circumcision:

130.

and so *Abraham* begat Isaac,
and circumcised him the eighth day;

and Isaac *begat* Jacob;
and Jacob *begat* the twelve patriarchs.

131.

And the patriarchs, moved with envy, sold Joseph into Egypt:
but God was with him,

And delivered him out of all his afflictions,
and gave him favour and wisdom in the sight of Pharaoh king of Egypt;
and he made him governor over Egypt and all his house.

132.

Now there came a dearth over all the land of Egypt and Chanaan, and great affliction:
and our fathers found no sustenance.

But when Jacob heard that there was corn in Egypt,
he sent out our fathers first.

133.

And at the second *time* Joseph was made known to his brethren;
and Joseph's kindred was made known unto Pharaoh.

Then sent Joseph, and called his father Jacob to *him*,
and all his kindred, threescore and fifteen souls.

134.

So Jacob went down into Egypt, and died, he, and our fathers,

And were carried over into Sychem, and laid in the sepulchre
that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

135.

But when the time of the promise drew nigh, which God had sworn to Abraham,
the people grew and multiplied in Egypt,

Till another king arose, which knew not Joseph.

[7:19] The same dealt subtilly with our kindred, and evil entreated our fathers,
so that they cast out their young children, to the end they might not live.

ACTS 7:20 - 7:60

136.

[7:20] In which time Moses was born, and was exceeding fair,
and nourished up in his father's house three months:

And when he was cast out,
Pharaoh's daughter took him up, and nourished him for her own son.

137.

And Moses was learned in all the wisdom of the Egyptians,
and was mighty in words and in deeds.

And when he was full forty years old,
it came into his heart to visit his brethren the children of Israel.

138.

And seeing one *of them* suffer wrong,
he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

For he supposed his brethren would have understood
how that God by his hand would deliver them:
but they understood not.

139.

And the next day he shewed himself unto them as they strove,
and would have set them at one again, saying,

Sirs, ye are brethren; why do ye wrong one to another?

140.

But he that did his neighbour wrong thrust him away, saying,
Who made thee a ruler and a judge over us?

Wilt thou kill me, as thou diddest the Egyptian yesterday?

141.

Then fled Moses at this saying,
and was a stranger in the land of Madian, where he begat two sons.

And when forty years were expired,
there appeared to him in the wilderness of mount Sina
an angel of the Lord in a flame of fire in a bush.

142.

When Moses saw *it*, he wondered at the sight:
and as he drew near to behold *it*, the voice of the Lord came unto him, saying,

I *am* the God of thy fathers,
the God of Abraham, and the God of Isaac, and the God of Jacob.

143.

Then Moses trembled, and durst not behold.

Then said the Lord to him,

Put off thy shoes from thy feet:
for the place where thou standest is holy ground.

144.

I have seen,
I have seen the affliction of my people which is in Egypt,
and I have heard their groaning, and am come down to deliver them.

And now come, I will send thee into Egypt.

145.

This Moses whom they refused, saying,
Who made thee a ruler and a judge?

the same did God send *to be* a ruler and a deliverer
by the hand of the angel which appeared to him in the bush.

He brought them out, after that he had shewed wonders and signs in the land of Egypt,
and in the Red sea, and in the wilderness forty years.

146.

This is that Moses, which said unto the children of Israel,

A prophet shall the Lord your God raise up unto you of your brethren,
like unto me; him shall ye hear.

147.

This is he, that was in the church in the wilderness
with the angel which spake to him in the mount Sina, and *with* our fathers:
who received the lively oracles to give unto us:

To whom our fathers would not obey,
but thrust *him* from them, and in their hearts turned back again into Egypt,
saying unto Aaron,

148.

Make us gods to go before us:
for *as for* this Moses, which brought us out of the land of Egypt,
we wot not what is become of him.

And they made a calf in those days, and offered sacrifice unto the idol,
and rejoiced in the works of their own hands.

149.

Then God turned, and gave them up to worship the host of heaven;
as it is written in the book of the prophets,

O ye house of Israel,
have ye offered to me slain beasts and sacrifices
by the space of forty years in the wilderness?

150.

Yea, ye took up the tabernacle of Moloch,
and the star of your god Remphan, figures which ye made to worship them:
and I will carry you away beyond Babylon.

Our fathers had the tabernacle of witness in the wilderness, as he had appointed,
speaking unto Moses, that he should make it according to the fashion that he had seen.

151.

Which also our fathers that came after brought in with Jesus
into the possession of the Gentiles,
whom God drove out before the face of our fathers,

unto the days of David; Who found favour before God,
and desired to find a tabernacle for the God of Jacob.
But Solomon built him an house.

152.

Howbeit the most High dwelleth not in temples made with hands;
as saith the prophet,

Heaven *is* my throne, and earth *is* my footstool:

what house will ye build me? saith the Lord:
or what *is* the place of my rest?

Hath not my hand made all these things?

153.

Ye stiffnecked and uncircumcised in heart and ears,
ye do always resist the Holy Ghost:
as your fathers *did*, so *do* ye.

154.

Which of the prophets have not your fathers persecuted?

and they have slain them
which shewed before of the coming of the Just One;

of whom ye have been now the betrayers and murderers:

Who have received the law by the disposition of angels,
and have not kept *it*.

155.

When they heard these things, they were cut to the heart,
and they gnashed on him with *their* teeth.

But he, being full of the Holy Ghost,
looked up stedfastly into heaven,

156.

and saw the glory of God,
and Jesus standing on the right hand of God,

And said, Behold, I see the heavens opened,
and the Son of man standing on the right hand of God.

157.

Then they cried out with a loud voice,
and stopped their ears, and ran upon him with one accord,

And cast *him* out of the city, and stoned *him*:
and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

158.

And they stoned Stephen, calling upon *God*, and saying,
Lord Jesus, receive my spirit.

159.

And he kneeled down, and cried with a loud voice,
Lord, lay not this sin to their charge.

160.

And when he had said this, he fell asleep.

And Saul was consenting unto his death.

The Book of Acts

CHAPTER SIX
Divisions 161-185

ACTS 8

161.

And at that time there was a great persecution against the church which was at Jerusalem;
and they were all scattered abroad throughout the regions of Judaea and Samaria,
except the apostles.

And devout men carried Stephen *to his burial*, and made great lamentation over him.

162.

As for Saul, he made havock of the church, entering into every house,
and haling men and women committed *them* to prison.

Therefore they that were scattered abroad went every where preaching the word.

163.

Then Philip went down to the city of Samaria,
and preached Christ unto them.

And the people with one accord gave heed unto those things which Philip spake,
hearing and seeing the miracles which he did.

164.

For unclean spirits, crying with loud voice,
came out of many that were possessed *with them*:
and many taken with palsies, and that were lame, were healed.

And there was great joy in that city.

165.

But there was a certain man, called Simon,
which beforetime in the same city used sorcery,

and bewitched the people of Samaria,
giving out that himself was some great one:

To whom they all gave heed, from the least to the greatest, saying,
This man is the great power of God.

166.

And to him they had regard,
because that of long time he had bewitched them with sorceries.

But when they believed Philip
preaching the things concerning the kingdom of God, and the name of Jesus Christ,
they were baptized, both men and women.

167.

Then Simon himself believed also:

and when he was baptized,
he continued with Philip, and wondered,
beholding the miracles and signs which were done.

168.

Now when the apostles which were at Jerusalem
heard that Samaria had received the word of God,

they sent unto them Peter and John:

169.

Who, when they were come down,
prayed for them, that they might receive the Holy Ghost:

(For as yet he was fallen upon none of them:
only they were baptized in the name of the Lord Jesus.)

170.

Then laid they *their* hands on them, and they received the Holy Ghost.

And when Simon saw that through laying on of the apostles' hands
the Holy Ghost was given,

he offered them money, saying,

171.

Give me also this power,

that on whomsoever I lay hands,
he may receive the Holy Ghost.

172.

But Peter said unto him,

Thy money perish with thee,
because thou hast thought that the gift of God may be purchased with money.

Thou hast neither part nor lot in this matter:
for thy heart is not right in the sight of God.

173.

Repent therefore of this thy wickedness, and pray God,
if perhaps the thought of thine heart may be forgiven thee.

For I perceive that thou art in the gall of bitterness,
and *in* the bond of iniquity.

174.

Then answered Simon, and said,

Pray ye to the Lord for me,
that none of these things which ye have spoken come upon me.

175.

And they, when they had testified and preached the word of the Lord,
returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

176.

And the angel of the Lord spake unto Philip, saying,

Arise, and go toward the south
unto the way that goeth down from Jerusalem unto Gaza, which is desert.

177.

And he arose and went:
and, behold, a man of Ethiopia,
an eunuch of great authority under Candace queen of the Ethiopians,

who had the charge of all her treasure, and had come to Jerusalem for to worship,
was returning, and sitting in his chariot read Esaias the prophet.

178.

Then the Spirit said unto Philip,
Go near, and join thyself to this chariot.

And Philip ran thither to *him*, and heard him read the prophet Esaias, and said,
Understandest thou what thou readest?

179.

And he said,
How can I, except some man should guide me?

And he desired Philip that he would come up and sit with him.

The place of the scripture which he read was this,

180.

He was led as a sheep to the slaughter;
and like a lamb dumb before his shearer, so opened he not his mouth:

In his humiliation his judgment was taken away:

and who shall declare his generation?
for his life is taken from the earth.

181.

And the eunuch answered Philip, and said,

I pray thee, of whom speaketh the prophet this?
of himself, or of some other man?

Then Philip opened his mouth,
and began at the same scripture, and preached unto him Jesus.

182.

And as they went on *their* way, they came unto a certain water:
and the eunuch said,

See, *here is* water;
what doth hinder me to be baptized?

183.

And Philip said,
If thou believest with all thine heart, thou mayest.

And he answered and said,
I believe that Jesus Christ is the Son of God.

184.

And he commanded the chariot to stand still:

and they went down both into the water,
both Philip and the eunuch; and he baptized him.

185.

And when they were come up out of the water,
the Spirit of the Lord caught away Philip,

that the eunuch saw him no more:
and he went on his way rejoicing.

But Philip was found at Azotus:
and passing through he preached in all the cities, till he came to Caesarea.

ACTS 9

186.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord,
went unto the high priest,

and desired of him letters to Damascus to the synagogues,
that if he found any of this way, whether they were men or women,
he might bring them bound unto Jerusalem.

187.

And as he journeyed, he came near Damascus:
and suddenly there shined round about him a light from heaven:

And he fell to the earth, and heard a voice saying unto him,

Saul, Saul, why persecutest thou me?

188.

And he said,
Who art thou, Lord?

And the Lord said,
I am Jesus whom thou persecutest:

it is hard for thee to kick against the pricks? [the goad of the shepherd]

189.

And he trembling and astonished said,

Lord, what wilt thou have me to do?

190.

And the Lord *said* unto him,

Arise, and go into the city,
and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless,
hearing a voice, but seeing no man.

191.

And Saul arose from the earth;
and when his eyes were opened, he saw no man:

but they led him by the hand, and brought *him* into Damascus.

And he was three days without sight,
and neither did eat nor drink.

192.

And there was a certain disciple at Damascus, named Ananias;
and to him said the Lord in a vision,

'Ananias'.

And he said,

Behold, I *am here*, Lord.

193.

And the Lord *said* unto him,

Arise, and go into the street which is called Straight,
and enquire in the house of Judas for *one* called Saul, of Tarsus:

194.

for, behold, he prayeth,
And hath seen in a vision a man named Ananias coming in,
and putting *his* hand on him, that he might receive his sight.

195.

Then Ananias answered,

Lord, I have heard by many of this man,
how much evil he hath done to thy saints at Jerusalem:

And here he hath authority from the chief priests to bind all that call on thy name.

196.

But the Lord said unto him,
Go thy way:

for he is a chosen vessel unto me,

197.

to bear my name
before the Gentiles, and kings, and the children of Israel:

For I will shew him how great things he must suffer for my name's sake.

198.

And Ananias went his way, and entered into the house;
and putting his hands on him said,

Brother Saul, the Lord, *even* Jesus,
that appeared unto thee in the way as thou camest,

hath sent me, that thou mightest receive thy sight,
and be filled with the Holy Ghost.

199.

And immediately there fell from his eyes as it had been scales:
and he received sight forthwith,
and arose, and was baptized.

And when he had received meat,
he was strengthened.

200.

Then was Saul certain days with the disciples which were at Damascus.

And straightway he preached Christ in the synagogues,
that he is the Son of God.

201.

But all that heard *him* were amazed, and said;

Is not this he that destroyed them which called on this name in Jerusalem,

and came hither for that intent,
that he might bring them bound unto the chief priests?

202.

But Saul increased the more in strength,
and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

And after that many days were fulfilled,
the Jews took counsel to kill him:

But their laying await was known of Saul.

And they watched the gates day and night to kill him.

203.

Then the disciples took him by night,
and let *him* down by the wall in a basket.

And when Saul was come to Jerusalem,
he assayed to join himself to the disciples:

but they were all afraid of him,
and believed not that he was a disciple.

204.

But Barnabas took him, and brought *him* to the apostles,
and declared unto them how he had seen the Lord in the way,

and that he had spoken to him,
and how he had preached boldly at Damascus in the name of Jesus.

205.

And he was with them coming in and going out at Jerusalem.

And he spake boldly in the name of the Lord Jesus,
and disputed against the Grecians: but they went about to slay him,

Which when the brethren knew,
they brought him down to Caesarea, and sent him forth to Tarsus.

206.

Then had the churches rest
throughout all Judaea and Galilee and Samaria, and were edified;

and walking in the fear of the Lord,
and in the comfort of the Holy Ghost, were multiplied.

207.

And it came to pass,
as Peter passed throughout all *quarters*,
he came down also to the saints which dwelt at Lydda.

And there he found a certain man named Aeneas,
which had kept his bed eight years, and was sick of the palsy.

208.

And Peter said unto him, Aeneas,
Jesus Christ maketh thee whole:
arise, and make thy bed.

And he arose immediately.
And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

209.

Now there was at Joppa a certain disciple named Tabitha,
which by interpretation is called Dorcas:

this woman was full of good works and almsdeeds which she did.

210.

And it came to pass in those days,
that she was sick, and died:

whom when they had washed, they laid *her* in an upper chamber.

211.

And forasmuch as Lydda was nigh to Joppa,
and the disciples had heard that Peter was there,

they sent unto him two men,
desiring *of him* that he would not delay to come to them.

212.

Then Peter arose and went with them.
When he was come, they brought him into the upper chamber:

and all the widows stood by him weeping,
and shewing the coats and garments which Dorcas made, while she was with them.

213.

But Peter put them all forth, and kneeled down, and prayed;
and turning *him* to the body said,

Tabitha, arise.

And she opened her eyes:

214.

and when she saw Peter, she sat up.

And he gave her *his* hand, and lifted her up,
and when he had called the saints and widows, presented her alive.

215.

And it was known throughout all Joppa; and many believed in the Lord.

And it came to pass,
that [*Peter*] tarried many days in Joppa with one Simon, a tanner.

ACTS 10

216.

There was a certain man in Caesarea called Cornelius,
a centurion of the band called the Italian *band*,

A devout *man*, and one that feared God with all his house,
which gave much alms to the people, and prayed to God alway.

217.

He saw in a vision evidently about the ninth hour of the day
an angel of God coming in to him, and saying unto him,
'Cornelius'.

And when he looked on him, he was afraid, and said,
What is it, Lord?

218.

And he said unto him,
Thy prayers and thine alms are come up for a memorial before God.

And now send men to Joppa,
and call for *one* Simon, whose surname is Peter:

He lodgeth with one Simon a tanner, whose house is by the sea side:
he shall tell thee what thou oughtest to do.

219.

And when the angel which spake unto Cornelius was departed,
he called two of his household servants,
and a devout soldier of them that waited on him continually;

And when he had declared all *these* things unto them, he sent them to Joppa.

220.

On the morrow,
as they went on their journey, and drew nigh unto the city,
Peter went up upon the housetop to pray about the sixth hour:

And he became very hungry, and would have eaten:
but while they made ready, he fell into a trance,

221.

And saw heaven opened, and a certain vessel descending unto him,
as it had been a great sheet knit at the four corners, and let down to the earth:

Wherein were all manner of fourfooted beasts of the earth,
and wild beasts, and creeping things, and fowls of the air.

222.

And there came a voice to him,
Rise, Peter;
kill, and eat.

But Peter said,
Not so, Lord; for I have never eaten any thing that is common or unclean.

223.

And the voice *spake* unto him again the second time,
What God hath cleansed, *that* call not thou common.

This was done thrice:
and the vessel was received up again into heaven.

224.

Now while Peter doubted in himself
what this vision which he had seen should mean,

behold, the men which were sent from Cornelius
had made enquiry for Simon's house, and stood before the gate,

And called, and asked whether Simon,
which was surnamed Peter, were lodged there.

225.

While Peter thought on the vision, the Spirit said unto him,
Behold, three men seek thee.

Arise therefore, and get thee down,
and go with them, doubting nothing: for I have sent them.

226.

Then Peter went down to the men
which were sent unto him from Cornelius; and said,

Behold, I am he whom ye seek:
what *is* the cause wherefore ye are come?

227.

And they said, Cornelius the centurion,
a just man, and one that feareth God,
and of good report among all the nation of the Jews,

was warned from God by an holy angel to send for thee into his house,
and to hear words of thee.

228.

Then called he them in, and lodged *them*.

And on the morrow Peter went away with them,
and certain brethren from Joppa accompanied him.

And the morrow after they entered into Caesarea.

229.

And Cornelius waited for them,
and had called together his kinsmen and near friends.

And as Peter was coming in, Cornelius met him,
and fell down at his feet, and worshipped *him*.

230.

But Peter took him up, saying, Stand up;
I myself also am a man.

And as he talked with him,
he went in, and found many that were come together.

231.

And [*Peter*] said unto them,
Ye know how that it is an unlawful thing for a man that is a Jew to keep company,
or come unto one of another nation;

but God hath shewed me that I should not call any man common or unclean.

232.

Therefore came I *unto you* without gainsaying,
as soon as I was sent for:

I ask therefore for what intent ye have sent for me?

233.

And Cornelius said,

Four days ago I was fasting until this hour;
and at the ninth hour I prayed in my house,

234.

and, behold, a man stood before me in bright clothing,
And said,

Cornelius, thy prayer is heard,
and thine alms are had in remembrance in the sight of God.

235.

Send therefore to Joppa,
and call hither Simon, whose surname is Peter;

he is lodged in the house of *one* Simon a tanner by the sea side:
who, when he cometh, shall speak unto thee.

236.

Immediately therefore I sent to thee;
and thou hast well done that thou art come.

Now therefore are we all here present before God,
to hear all things that are commanded thee of God.

237.

Then Peter opened *his* mouth, and said,

Of a truth I perceive that God is no respecter of persons:

But in every nation he that feareth him,
and worketh righteousness, is accepted with him.

238.

The word which *God* sent unto the children of Israel,
preaching peace by Jesus Christ:
(he is Lord of all:)

That word, *I say*, ye know,
which was published throughout all Judaea,
and began from Galilee, after the baptism which John preached;

239.

How God anointed Jesus of Nazareth with the Holy Ghost and with power:
who went about doing good,
and healing all that were oppressed of the devil; for God was with him.

240.

And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem;
whom they slew and hanged on a tree:
Him God raised up the third day, and shewed him openly;

Not to all the people, but unto witnesses chosen before of God,
even to us, who did eat and drink with him after he rose from the dead.

241.

And he commanded us to preach unto the people,
and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

To him give all the prophets witness,
that through his name whosoever believeth in him shall receive remission of sins.

242.

While Peter yet spake these words,
the Holy Ghost fell on all them which heard the word.

243.

And they of the circumcision which believed were astonished,
as many as came with Peter,
because that on the Gentiles also was poured out the gift of the Holy Ghost.

For they heard them speak with tongues, and magnify God.

244.

Then answered Peter,
Can any man forbid water, that these should not be baptized,
which have received the Holy Ghost as well as we?

245.

And he commanded them to be baptized in the name of the Lord.

Then prayed they him to tarry certain days.

ACTS 11 - 12:17

246.

And the apostles and brethren that were in Judaea
heard that the Gentiles had also received the word of God.

And when Peter was come up to Jerusalem,
they that were of the circumcision contended with him, saying,

Thou wentest in to men uncircumcised,
and didst eat with them.

247.

But Peter rehearsed *the matter* from the beginning,
and expounded *it* by order unto them, saying,

I was in the city of Joppa praying:
and in a trance I saw a vision,

A certain vessel descend, as it had been a great sheet,
let down from heaven by four corners;

248.

and it came even to me:
Upon the which when I had fastened mine eyes, I considered,

and saw fourfooted beasts of the earth,
and wild beasts, and creeping things, and fowls of the air.

249.

And I heard a voice saying unto me,
Arise, Peter; slay and eat.

But I said, Not so, Lord:
for nothing common or unclean hath at any time entered into my mouth.

250.

But the voice answered me again from heaven,
What God hath cleansed, *that* call not thou common.

And this was done three times:
and all were drawn up again into heaven.

251.

And, behold, immediately there were three men already come unto the house where I was,
sent from Caesarea unto me.

And the Spirit bade me go with them, nothing doubting.

252.

Moreover these six brethren accompanied me,
and we entered into the man's house:

And he shewed us how he had seen an angel in his house,
which stood and said unto him,

253.

Send men to Joppa, and call for Simon, whose surname is Peter;

Who shall tell thee words, whereby thou and all thy house shall be saved.

254.

And as I began to speak,
the Holy Ghost fell on them, as on us at the beginning.

Then remembered I the word of the Lord, how that he said,

John indeed baptized with water;
but ye shall be baptized with the Holy Ghost.

255.

Forasmuch then as God gave them the like gift as *he did* unto us,
who believed on the Lord Jesus Christ;

what was I, that I could withstand God?

256.

When they heard these things,
they held their peace, and glorified God, saying,

Then hath God also to the Gentiles granted repentance unto life.

257.

Now they which were scattered abroad upon the persecution that arose about Stephen
travelled as far as Phenice, and Cyprus, and Antioch,
preaching the word to none but unto the Jews only.

258.

And some of them were men of Cyprus and Cyrene,
which, when they were come to Antioch,
spake unto the Grecians, preaching the Lord Jesus.

And the hand of the Lord was with them:
and a great number believed, and turned unto the Lord.

259.

Then tidings of these things came unto the ears of the church which was in Jerusalem:
and they sent forth Barnabas, that he should go as far as Antioch.

Who, when he came, and had seen the grace of God,
was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

260.

For he was a good man, and full of the Holy Ghost and of faith:
and much people was added unto the Lord.

Then departed Barnabas to Tarsus, for to seek Saul:
And when he had found him, he brought him unto Antioch.

261.

And it came to pass,
that a whole year they assembled themselves with the church, and taught much people.

And the disciples were called Christians first in Antioch.

And in these days came prophets from Jerusalem unto Antioch.

262.

And there stood up one of them named Agabus,

and signified by the Spirit that there should be great dearth throughout all the world:
which came to pass in the days of Claudius Caesar.

263.

Then the disciples, every man according to his ability,
determined to send relief unto the brethren which dwelt in Judaea:

Which also they did,
and sent it to the elders by the hands of Barnabas and Saul.

ACTS 12

264.

Now about that time Herod the king stretched forth *his* hands to vex certain of the church.

And he killed James the brother of John with the sword.

265.

And because he saw it pleased the Jews, he proceeded further to take Peter also.
(Then were the days of unleavened bread.)

And when he had apprehended him, he put *him* in prison,
and delivered *him* to four quaternions of soldiers to keep him;
intending after Easter to bring him forth to the people.

266.

Peter therefore was kept in prison:
but prayer was made without ceasing of the church unto God for him.

And when Herod would have brought him forth,
the same night Peter was sleeping between two soldiers, bound with two chains:
and the keepers before the door kept the prison.

267.

And, behold, the angel of the Lord came upon *him*,
and a light shined in the prison:

and he smote Peter on the side, and raised him up, saying,
Arise up quickly.

268.

And his chains fell off from *his* hands.

And the angel said unto him,
Gird thyself, and bind on thy sandals.

And so he did.

269.

And he saith unto him,
Cast thy garment about thee, and follow me.

And he went out, and followed him;
and wist not that it was true which was done by the angel; but thought he saw a vision.

270.

When they were past the first and the second ward,
they came unto the iron gate that leadeth unto the city;

which opened to them of his own accord:

and they went out, and passed on through one street;
and forthwith the angel departed from him.

271.

And when Peter was come to himself, he said,

Now I know of a surety, that the Lord hath sent his angel,
and hath delivered me out of the hand of Herod,
and *from* all the expectation of the people of the Jews.

272.

And when he had considered *the thing*,
he came to the house of Mary the mother of John, whose surname was Mark; *[Peter's wife]*
where many were gathered together praying.

And as Peter knocked at the door of the gate,
a damsel came to hearken, named Rhoda.

273.

And when she knew Peter's voice,
she opened not the gate for gladness,
but ran in, and told how Peter stood before the gate.

And they said unto her,
Thou art mad.

274.

But she constantly affirmed that it was even so.

Then said they,
It is his angel.

But Peter continued knocking:

275.

and when they had opened *the door*, and saw him, they were astonished.

[12:17] But he, beckoning unto them with the hand to hold their peace,
declared unto them how the Lord had brought him out of the prison.

And he said,
Go shew these things unto James, and to the brethren.

And he departed, and went into another place.

ACTS 12:18 - 13

276.

[12:18] Now as soon as it was day,
there was no small stir among the soldiers, what was become of Peter.

And when Herod had sought for him, and found him not,
he examined the keepers, and commanded that *they* should be put to death.

And he went down from Judaea to Caesarea, and *there* abode.

277.

And Herod was highly displeased with them of Tyre and Sidon:
but they came with one accord to him,

and, having made Blastus the king's chamberlain their friend,
desired peace; because their country was nourished by the king's *country*.

And upon a set day Herod, arrayed in royal apparel,
sat upon his throne, and made an oration unto them.

278.

And the people gave a shout, *saying*,

It is the voice of a god, and not of a man.

And immediately the angel of the Lord smote him,
because he gave not God the glory:

and he was eaten of worms, and gave up the ghost.

279.

But the word of God grew and multiplied.

And Barnabas and Saul returned from Jerusalem,
when they had fulfilled *their* ministry,

and took with them John, whose surname was Mark.

ACTS 13

280.

Now there were in the church that was at Antioch certain prophets and teachers;

as Barnabas, and Simeon that was called Niger,
and Lucius of Cyrene, and Manaen,

which had been brought up with Herod the tetrarch, and Saul.

281.

As they ministered to the Lord, and fasted, the Holy Ghost said,

Separate me Barnabas and Saul for the work whereunto I have called them.

And when they had fasted and prayed, and laid *their* hands on them,

they sent *them* away.

282.

So they, being sent forth by the Holy Ghost,
departed unto Seleucia; and from thence they sailed to Cyprus.

And when they were at Salamis,
they preached the word of God in the synagogues of the Jews:
and they had also John to *their* minister.

283.

And when they had gone through the isle unto Paphos,
they found a certain sorcerer, a false prophet,

a Jew, whose name *was* Bar-jesus: (Son of Jesus)
Which was with the deputy of the country, Sergius Paulus, a prudent man;

who called for Barnabas and Saul, and desired to hear the word of God.

284.

But Elymas the sorcerer (for so is his name by interpretation) withstood them,
seeking to turn away the deputy from the faith.

Then Saul, (who also *is called* Paul,) filled with the Holy Ghost,
set his eyes on him, and said,

285.

O full of all subtilty and all mischief,
thou child of the devil, *thou* enemy of all righteousness,

wilt thou not cease to pervert the right ways of the Lord?

And now, behold, the hand of the Lord *is* upon thee,
and thou shalt be blind, not seeing the sun for a season.

286.

And immediately there fell on him a mist and a darkness;
and he went about seeking some to lead him by the hand.

Then the deputy, when he saw what was done, believed,
being astonished at the doctrine of the Lord.

287.

Now when Paul and his company loosed from Paphos,
they came to Perga in Pamphylia:
and John departing from them returned to Jerusalem.

But when they departed from Perga,
they came to Antioch in Pisidia,
and went into the synagogue on the sabbath day, and sat down.

288.

And after the reading of the law and the prophets
the rulers of the synagogue sent unto them, saying,

Ye men and brethren,
if ye have any word of exhortation for the people, say on.

289.

Then Paul stood up, and beckoning with *his* hand said,

Men of Israel, and ye that fear God, give audience.

290.

The God of this people of Israel chose our fathers,

and exalted the people when they dwelt as strangers in the land of Egypt,
and with an high arm brought he them out of it.

And about the time of forty years suffered he their manners in the wilderness.

291.

And when he had destroyed seven nations in the land of Chanaan,
he divided their land to them by lot.

And after that he gave *unto them* judges about the space of four hundred and fifty years,
until Samuel the prophet.

And afterward they desired a king:
and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin,
by the space of forty years.

292.

And when he had removed him,
he raised up unto them David to be their king; to whom also he gave testimony, and said,

I have found David the *son* of Jesse,
a man after mine own heart, which shall fulfil all my will.

293.

Of this man's seed hath God
according to *his* promise raised unto Israel a Saviour, Jesus:

When John had first preached before his coming
the baptism of repentance to all the people of Israel.

294.

And as John fulfilled his course, he said,
Whom think ye that I am?
I am not *he*.

But, behold, there cometh one after me,
whose shoes of *his* feet I am not worthy to loose.

295.

Men *and* brethren,
children of the stock of Abraham, and whosoever among you feareth God,
to you is the word of this salvation sent.

For they that dwell at Jerusalem, and their rulers,
because they knew him not,
nor yet the voices of the prophets which are read every sabbath day,
they have fulfilled *them* in condemning *him*.

296.

And though they found no cause of death *in him*,
yet desired they Pilate that he should be slain.

And when they had fulfilled all that was written of him,
they took *him* down from the tree, and laid *him* in a sepulchre.

297.

But God raised him from the dead:

And he was seen many days of them which came up with him from Galilee to Jerusalem,
who are his witnesses unto the people.

And we declare unto you glad tidings,
how that the promise which was made unto the fathers,

298.

God hath fulfilled the same unto us their children,
in that he hath raised up Jesus again;

as it is also written in the second psalm,
Thou art my Son, this day have I begotten thee.

And as concerning that he raised him up from the dead,
now no more to return to corruption, he said on this wise,
I will give you the sure mercies of David.

299.

Wherefore he saith also in another *psalm*,
Thou shalt not suffer thine Holy One to see corruption.

For David, after he had served his own generation by the will of God,
fell on sleep, and was laid unto his fathers, and saw corruption:

But he, whom God raised again, saw no corruption.

300.

Be it known unto you therefore, men *and* brethren,
that through this man is preached unto you the forgiveness of sins:

And by him all that believe are justified from all things,
from which ye could not be justified by the law of Moses.

301.

Beware therefore, lest that come upon you,
which is spoken of in the prophets;

Behold, ye despisers, and wonder, and perish:

for I work a work in your days,
a work which ye shall in no wise believe, though a man declare it unto you.

And when the Jews were gone out of the synagogue,
the Gentiles besought that these words might be preached to them the next sabbath.

302.

Now when the congregation was broken up,
many of the Jews and religious proselytes followed Paul and Barnabas,
who, speaking to them, persuaded them to continue in the grace of God.

And the next sabbath day came almost the whole city together to hear the word of God.

But when the Jews saw the multitudes, they were filled with envy,
and spake against those things which were spoken by Paul, contradicting and blaspheming.

303.

Then Paul and Barnabas waxed bold, and said,

It was necessary that the word of God should first have been spoken to you:
but seeing ye put it from you, and judge yourselves unworthy of everlasting life,
lo, we turn to the Gentiles.

For so hath the Lord commanded us, *saying*,

304.

I have set thee to be a light of the Gentiles,
that thou shouldest be for salvation unto the ends of the earth.

And when the Gentiles heard this,
they were glad, and glorified the word of the Lord:
and as many as were ordained to eternal life believed.

And the word of the Lord was published throughout all the region.

305.

But the Jews stirred up the devout and honourable women, and the chief men of the city,
and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

But they shook off the dust of their feet against them, and came unto Iconium.

And the disciples were filled with joy, and with the Holy Ghost.

ACTS 14-15

306.

And it came to pass in Iconium,
that they went both together into the synagogue of the Jews,
and so spake, that a great multitude both of the Jews and also of the Greeks believed.

But the unbelieving Jews stirred up the Gentiles,
and made their minds evil affected against the brethren.

307.

Long time therefore abode they speaking boldly in the Lord,
which gave testimony unto the word of his grace,
and granted signs and wonders to be done by their hands.

308.

But the multitude of the city was divided:
and part held with the Jews, and part with the apostles.

And when there was an assault made both of the Gentiles,
and also of the Jews with their rulers,
to use *them* despitefully, and to stone them,

309.

They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia,
and unto the region that lieth round about:

And there they preached the gospel.

310.

And there sat a certain man at Lystra, impotent in his feet,
being a cripple from his mother's womb, who never had walked:

The same heard Paul speak: who stedfastly beholding him,
and perceiving that he had faith to be healed, said with a loud voice,

Stand upright on thy feet.

311.

And he leaped and walked.

And when the people saw what Paul had done,
they lifted up their voices, saying in the speech of Lycaonia,

The gods are come down to us in the likeness of men.

312.

And they called Barnabas, Jupiter;
and Paul, Mercurius, because he was the chief speaker.

Then the priest of Jupiter, which was before their city,
brought oxen and garlands unto the gates, and would have done sacrifice with the people.

Which when the apostles, Barnabas and Paul, heard *of*,
they rent their clothes, and ran in among the people, crying out, and saying,

Sirs, why do ye these things?

We also are men of like passions with you,
and preach unto you that ye should turn from these vanities unto the living God,
which made heaven, and earth, and the sea, and all things that are therein:

Who in times past suffered all nations to walk in their own ways.

Nevertheless he left not himself without witness, in that he did good,
and gave us rain from heaven, and fruitful seasons,
filling our hearts with food and gladness.

And with these sayings scarce restrained they the people,
that they had not done sacrifice unto them.

And there came thither *certain* Jews from Antioch and Iconium,
who persuaded the people,

and, having stoned Paul, drew *him* out of the city,
supposing he had been dead.

Howbeit, as the disciples stood round about him, he rose up,
and came into the city:

and the next day he departed with Barnabas to Derbe.

And when they had preached the gospel to that city, and had taught many,
they returned again to Lystra,
and to Iconium, and Antioch *Pisidia*, [*the home of the noblewoman Tecla*]

Confirming the souls of the disciples,

and exhorting them to continue in the faith,
and that we must through much tribulation enter into the kingdom of God.

And when they had ordained [*for*] them elders in every church,
and had prayed with fasting,

they commended them to the Lord, on whom they believed.

And after they had passed throughout [*the region of*] *Pisidia*,
they came to Pamphylia.

And when they had preached the word in Perga,
they went down into Attalia:

And thence sailed to Antioch, [*in Syria*]
from whence they had been recommended to the grace of God
for the work which they fulfilled.

320.

And when they were come, and had gathered the church together,
they rehearsed all that God had done with them,
and how he had opened the door of faith unto the Gentiles.

And there they abode long time with the disciples.

ACTS 15

321.

And certain men which came down from Judaea taught the brethren, *and said*,

Except ye be circumcised after the manner of Moses, ye cannot be saved.

When therefore Paul and Barnabas had no small dissension and disputation with them,
they determined that Paul and Barnabas, and certain other of them,
should go up to Jerusalem unto the apostles and elders about this question.

322.

And being brought on their way by the church,
they passed through Phenice and Samaria, declaring the conversion of the Gentiles:
and they caused great joy unto all the brethren.

And when they were come to Jerusalem,
they were received of the church, and *of* the apostles and elders,
and they declared all things that God had done with them.

323.

But there rose up certain of the sect of the Pharisees which believed,
saying, that it was needful to circumcise them,
and to command *them* to keep the law of Moses.

And the apostles and elders came together for to consider of this matter.

324.

And when there had been much disputing, Peter rose up, and said unto them,

Men *and* brethren,
ye know how that a good while ago God made choice among us,

that the Gentiles by my mouth should hear the word of the gospel, and believe.

325.

And God, which knoweth the hearts, bare them witness,
giving them the Holy Ghost, even as *he did* unto us;

And put no difference between us and them,
purifying their hearts by faith.

326.

Now therefore why tempt ye God, to put a yoke upon the neck of the disciples,
which neither our fathers nor we were able to bear?

But we believe that through the grace of the Lord Jesus Christ
we shall be saved, even as they.

327.

Then all the multitude kept silence, and gave audience to Barnabas and Paul,
declaring what miracles and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered, saying,

Men *and* brethren, hearken unto me:

328.

Simeon hath declared how God at the first did visit the Gentiles,
to take out of them a people for his name.

And to this agree the words of the prophets; as it is written,

After this I will return,
and will build again the tabernacle of David, which is fallen down;
and I will build again the ruins thereof, and I will set it up:

329.

That the residue of men might seek after the Lord,
and all the Gentiles, upon whom my name is called,
saith the Lord, who doeth all these things.

Known unto God are all His works from the beginning of the world.

Wherefore my sentence is,
that we trouble not them, which from among the Gentiles are turned to God:

330.

But that we write unto them,
that they abstain from pollutions of idols, and *from* fornication,
and *from* things strangled, and *from* blood.

For Moses of old time hath in every city them that preach him,
being read in the synagogues every sabbath day.

331.

Then pleased it the apostles and elders, with the whole church,
to send chosen men of their own company to Antioch with Paul and Barnabas;

namely, Judas surnamed Barsabas, and Silas,
chief men among the brethren:

And they wrote *letters* by them after this manner;

332.

The apostles and elders and brethren
send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

Forasmuch as we have heard,
that certain which went out from us have troubled you with words,
subverting your souls, saying,

333.

Ye must be circumcised, and keep the law:
to whom we gave no *such* commandment:

It seemed good unto us, being assembled with one accord,
to send chosen men unto you with our beloved Barnabas and Paul,

Men that have hazarded their lives for the name of our Lord Jesus Christ.

334.

We have sent therefore Judas and Silas,
who shall also tell *you* the same things by mouth.

For it seemed good to the Holy Ghost, and to us,
to lay upon you no greater burden than these necessary things;

335.

That ye abstain from meats offered to idols, and from blood,
and from things strangled, and from fornication:

from which if ye keep yourselves, ye shall do well.

Fare ye well.

336.

So when they were dismissed, they came to Antioch:
and when they had gathered the multitude together, they delivered the epistle:

Which when they had read, they rejoiced for the consolation.

337.

And Judas and Silas, being prophets also themselves,
exhorted the brethren with many words, and confirmed *them*.

And after they had tarried *there* a space,
they were let go in peace from the brethren unto the apostles.

338.

Notwithstanding it pleased Silas to abide there still,

Paul also and Barnabas continued in Antioch,
teaching and preaching the word of the Lord, with many others also.

And some days after Paul said unto Barnabas,

Let us go again and visit our brethren
in every city where we have preached the word of the Lord, *and see* how they do.

339.

And Barnabas determined to take with them John, whose surname was Mark.

But Paul thought not good to take him with them, who departed from them from Pamphylia,
and went not with them to the work.

And the contention was so sharp between them,
that they departed asunder one from the other:

340.

and so Barnabas took Mark, and sailed unto Cyprus;

And Paul chose Silas, and departed,
being recommended by the brethren unto the grace of God.
And he went through Syria and Cilicia, confirming the churches.

ACTS 16 - 17:21

341.

Then came he to Derbe and Lystra:
and, behold, a certain disciple was there, named Timotheus,
the son of a certain woman, which was a Jewess, and believed;
but his father *was* a Greek:

Which was well reported of by the brethren that were at Lystra and Iconium.

342.

Him would Paul have to go forth with him;
and took and circumcised him because of the Jews which were in those quarters:
for they knew all that his father was a Greek.

343.

And as they went through the cities, they delivered them the decrees for to keep,
that were ordained of the apostles and elders which were at Jerusalem.

And so were the churches established in the faith, and increased in number daily.

344.

Now when they had gone throughout Phrygia and the region of Galatia,
and were forbidden of the Holy Ghost to preach the word in Asia,

After they were come to Mysia, they assayed to go into Bithynia:
but the Spirit suffered them not.

345.

And they passing by Mysia came down to Troas.

And a vision appeared to Paul in the night;

There stood a man of Macedonia, and prayed him, saying,
Come over into Macedonia, and help us.

[Luke presumably joins Paul at Troas]

346.

And after he had seen the vision,
immediately we endeavoured to go into Macedonia,
assuredly gathering that the Lord had called us for to preach the gospel unto them.

Therefore loosing from Troas,
we came with a straight course to Samothracia, and the next *day* to Neapolis;

347.

And from thence to Philippi,
which is the chief city of that part of Macedonia, *and* a colony:
and we were in that city abiding certain days.

And on the sabbath we went out of the city by a river side,
where prayer was wont to be made;
and we sat down, and spake unto the women which resorted *thither*.

348.

And a certain woman named Lydia, a seller of purple,
of the city of Thyatira, which worshipped God, heard *us*:

whose heart the Lord opened,
that she attended unto the things which were spoken of Paul.

349.

And when she was baptized, and her household,
she besought *us*, saying,

If ye have judged me to be faithful to the Lord,
come into my house, and abide *there*.

And she constrained us.

350.

And it came to pass, as we went to prayer,
a certain damsel possessed with a spirit of divination met us,
which brought her masters much gain by soothsaying:

The same followed Paul and us, and cried, saying,

These men are the servants of the most high God,
which shew unto us the way of salvation.

351.

And this did she many days.
But Paul, being grieved, turned and said to the spirit,

I command thee in the name of Jesus Christ to come out of her.
And he came out the same hour.

352.

And when her masters saw that the hope of their gains was gone,
they caught Paul and Silas,

and drew *them* into the marketplace unto the rulers,
And brought them to the magistrates, saying,

These men, being Jews, do exceedingly trouble our city,
And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

353.

And the multitude rose up together against them:
and the magistrates rent off their clothes, and commanded to beat *them*.

And when they had laid many stripes upon them,
they cast *them* into prison, charging the jailor to keep them safely:

Who, having received such a charge, thrust them into the inner prison,
and made their feet fast in the stocks.

354.

And at midnight Paul and Silas prayed, and sang praises unto God:
and the prisoners heard them.

And suddenly there was a great earthquake,
so that the foundations of the prison were shaken:

and immediately all the doors were opened,
and every one's bands were loosed.

355.

And the keeper of the prison awaking out of his sleep,
and seeing the prison doors open, he drew out his sword,

and would have killed himself,
supposing that the prisoners had been fled.

But Paul cried with a loud voice, saying,
Do thyself no harm: for we are all here.

356.

Then he called for a light, and sprang in,
and came trembling, and fell down before Paul and Silas,

And brought them out, and said,
Sirs, what must I do to be saved?

And they said,
Believe on the Lord Jesus Christ,
and thou shalt be saved, and thy house.

357.

And they spake unto him the word of the Lord,
and to all that were in his house.

And he took them the same hour of the night,
and washed *their* stripes; and was baptized, he and all his, straightway.

And when he had brought them into his house,
he set meat before them, and rejoiced, believing in God with all his house.

358.

And when it was day, the magistrates sent the serjeants,
saying, Let those men go.

And the keeper of the prison told this saying to Paul,
The magistrates have sent to let you go:
now therefore depart, and go in peace.

359.

But Paul said unto them,
They have beaten us openly uncondemned, being Romans,
and have cast *us* into prison;

and now do they thrust us out privily?
nay verily; but let them come themselves and fetch us out.

And the serjeants told these words unto the magistrates:

360.

and they feared, when they heard that they were Romans.

And they came and besought them, and brought *them* out,
and desired *them* to depart out of the city.

And they went out of the prison,
and entered into *the house of* Lydia:

and when they had seen the brethren,
they comforted them, and departed.

ACTS 17

361.

Now when they had passed through Amphipolis and Apollonia,
they came to Thessalonica, where was a synagogue of the Jews:

And Paul, as his manner was, went in unto them,
and three sabbath days reasoned with them out of the scriptures,

Opening and alleging, that Christ must needs have suffered, and risen again from the dead;
and that this Jesus, whom I preach unto you, is Christ.

362.

And some of them believed, and consorted with Paul and Silas;
and of the devout Greeks a great multitude,
of the chief women not a few.

But the Jews which believed not, moved with envy,
took unto them certain lewd fellows of the baser sort,

and gathered a company, and set all the city on an uproar,
and assaulted the house of Jason, and sought to bring them out to the people.

363.

And when they found them not,
they drew Jason and certain brethren unto the rulers of the city, crying,

These that have turned the world upside down are come hither also;
whom Jason hath received:

364.

and these all do contrary to the decrees of Caesar,
saying that there is another king, *one* Jesus.

And they troubled the people and the rulers of the city,
when they heard these things.

And when they had taken security of Jason, and of the other, they let them go.

365.

And the brethren immediately sent away Paul and Silas by night unto Berea:
who coming *thither* went into the synagogue of the Jews.

These were more noble than those in Thessalonica,
in that they received the word with all readiness of mind,
and searched the scriptures daily, whether those things were so.

366.

Therefore many of them believed;
also of honourable women which were Greeks, and of men, not a few.

But when the Jews of Thessalonica had knowledge
that the word of God was preached of Paul at Berea,
they came thither also, and stirred up the people.

367.

And then immediately the brethren sent away Paul to go as it were to the sea:
but Silas and Timotheus abode there still.

And they that conducted Paul brought him unto Athens:

and receiving a commandment unto Silas and Timotheus
for to come to him with all speed, they departed.

368.

Now while Paul waited for them at Athens,
his spirit was stirred in him, when he saw the city wholly given to idolatry.

Therefore disputed he in the synagogue with the Jews,
and with the devout persons, and in the market daily with them that met with him.

369.

Then certain philosophers of the Epicureans, and of the Stoicks, encountered him.

And some said,
What will this babbler say?

other some,
He seemeth to be a setter forth of strange gods:
because he preached unto them Jesus, and the resurrection.

370.

And they took him, and brought him unto Areopagus, saying,
May we know what this new doctrine, whereof thou speakest, *is*?

For thou bringest certain strange things to our ears:

we would know therefore what these things mean.

[17:21] (For all the Athenians and strangers which were there spent their time in nothing else,
but either to tell, or to hear some new thing.)

ACTS 17:22 - 18

371.

[17:22] Then Paul stood in the midst of Mars' hill, and said,

Ye men of Athens,
I perceive that in all things ye are too superstitious.

372.

For as I passed by, and beheld your devotions,
I found an altar with this inscription,
TO THE UNKNOWN GOD.

Whom therefore ye ignorantly worship,
him declare I unto you.

373.

God that made the world and all things therein,

seeing that he is Lord of heaven and earth,
dwelleth not in temples made with hands;

374.

Neither is worshipped with men's hands,
as though he needed any thing,

seeing he giveth to all life,
and breath, and all things;

375.

And hath made of one blood all nations of men
for to dwell on all the face of the earth,

and hath determined the times before appointed,
and the bounds of their habitation;

376.

That they should seek the Lord, if haply they might feel after him,
and find him, though he be not far from every one of us:

For in him we live, and move, and have our being;

as certain also of your own poets have said,
For we are also his offspring.

377.

Forasmuch then as we are the offspring of God,

we ought not to think that the Godhead is like unto gold, or silver, or stone,
graven by art and man's device.

378.

And the times of this ignorance God winked at;
but now commandeth all men every where to repent:

Because he hath appointed a day,

in the which he will judge the world in righteousness by *that* man whom he hath ordained;

whereof he hath given assurance unto all *men*,
in that he hath raised him from the dead.

379.

And when they heard of the resurrection of the dead, some mocked:

and others said,
We will hear thee again of this *matter*.

380.

So Paul departed from among them.
Howbeit certain men clave unto him, and believed:

among the which *was* Dionysius the Areopagite,
and a woman named Damaris, and others with them.

ACTS 18

381.

After these things Paul departed from Athens, and came to Corinth;

And found a certain Jew named Aquila,
born in Pontus, lately come from Italy, with his wife Priscilla;
(because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

382.

And because he was of the same craft, he abode with them,
and wrought: for by their occupation they were tentmakers.

And he reasoned in the synagogue every sabbath,
and persuaded the Jews and the Greeks.

383.

And when Silas and Timotheus were come from Macedonia,
Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

And when they opposed themselves, and blasphemed,
he shook *his* raiment, and said unto them,

384.

Your blood *be* upon your own heads;
I *am* clean:

from henceforth I will go unto the Gentiles.

385.

And he departed thence, and entered into a certain *man's* house, named Justus,
one that worshipped God, whose house joined hard to the synagogue.

And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house;
and many of the Corinthians hearing believed, and were baptized.

386.

Then spake the Lord to Paul in the night by a vision,

Be not afraid,
but speak, and hold not thy peace:

For I am with thee, and no man shall set on thee to hurt thee:
for I have much people in this city.

387.

And he continued *there* a year and six months,
teaching the word of God among them.

And when Gallio was the deputy of Achaia,
the Jews made insurrection with one accord against Paul,
and brought him to the judgment seat, saying,

This *fellow* persuadeth men to worship God contrary to the law.

388.

And when Paul was now about to open *his* mouth,
Gallio said unto the Jews,

If it were a matter of wrong or wicked lewdness,
O ye Jews, reason would that I should bear with you:

But if it be a question of words and names, and *of* your law,
look ye *to it*; for I will be no judge of such *matters*.

389.

And he drave them from the judgment seat.

Then all the Greeks took Sosthenes, the chief ruler of the synagogue,
and beat *him* before the judgment seat.

And Gallio cared for none of those things.

390.

And Paul *after this* tarried *there* yet a good while,
and then took his leave of the brethren, and sailed thence into Syria,

and with him Priscilla and Aquila;
having shorn *his* head in Cenchrea: for he had a vow.

391.

And he came to Ephesus, and left them there:
but he himself entered into the synagogue, and reasoned with the Jews.

When they desired *him* to tarry longer time with them,
he consented not; But bade them farewell, saying,

I must by all means keep this feast that cometh in Jerusalem:
but I will return again unto you, if God will.

392.

And he sailed from Ephesus.

And when he had landed at Caesarea,
and gone up, and saluted the church, he went down to Antioch.

And after he had spent some time *there*, he departed,
and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

393.

And a certain Jew named Apollos, born at Alexandria,
an eloquent man, *and* mighty in the scriptures, came to Ephesus.

This man was instructed in the way of the Lord;

and being fervent in the spirit,
he spake and taught diligently the things of the Lord, knowing only the baptism of John.

394.

And he began to speak boldly in the synagogue:

whom when Aquila and Priscilla had heard, they took him unto *them*,
and expounded unto him the way of God more perfectly.

395.

And when he was disposed to pass into Achaia,
the brethren wrote, exhorting the disciples to receive him:

who, when he was come,
helped them much which had believed through grace:

For he mightily convinced the Jews,
and that publicly, shewing by the scriptures that Jesus was Christ.

ACTS 19 - 20:16

396.

And it came to pass, that, while Apollos was at Corinth,
Paul having passed through the upper coasts came to Ephesus:

and finding certain disciples, he said unto them,

Have ye received the Holy Ghost since ye believed?

397.

And they said unto him,
We have not so much as heard whether there be any Holy Ghost.

And he said unto them,
Unto what then were ye baptized?

398.

And they said,
Unto John's baptism.

Then said Paul,
John verily baptized with the baptism of repentance,

saying unto the people, that they should believe on him which should come after him,
that is, on Christ Jesus.

399.

When they heard *this*,
they were baptized in the name of the Lord Jesus.

And when Paul had laid *his* hands upon them,
the Holy Ghost came on them; and they spake with tongues, and prophesied.

And all the men were about twelve.

400.

And he went into the synagogue, and spake boldly for the space of three months,
disputing and persuading the things concerning the kingdom of God.

But when divers were hardened, and believed not,
but spake evil of that way before the multitude,

he departed from them, and separated the disciples,
disputing daily in the school of one Tyrannus.

401.

And this continued by the space of two years;
so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

And God wrought special miracles by the hands of Paul:

So that from his body were brought unto the sick handkerchiefs or aprons,

and the diseases departed from them,
and the evil spirits went out of them.

402.

Then certain of the vagabond Jews, exorcists, took upon them
to call over them which had evil spirits
the name of the Lord Jesus, saying,

We adjure you by Jesus whom Paul preacheth.

And there were seven sons of *one* Sceva, a Jew,
and chief of the priests, which did so.

403.

And the evil spirit answered and said,
Jesus I know, and Paul I know;
but who are ye?

And the man in whom the evil spirit was leaped on them, and overcame them,
and prevailed against them, so that they fled out of that house naked and wounded.

404.

And this was known to all the Jews and Greeks also dwelling at Ephesus;
and fear fell on them all,
and the name of the Lord Jesus was magnified.

And many that believed came,
and confessed, and shewed their deeds.

405.

Many of them also which used curious arts
brought their books together, and burned them before all *men*:

and they counted the price of them,
and found *it* fifty thousand *pieces* of silver.

So mightily grew the word of God and prevailed.

406.

After these things were ended,
Paul purposed in the spirit, when he had passed through Macedonia and Achaia,
to go to Jerusalem, saying,
After I have been there, I must also see Rome.

407.

So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus;
but he himself stayed in Asia for a season.

And the same time there arose no small stir about that way.
For a certain *man* named Demetrius, a silversmith,

which made silver shrines for Diana, brought no small gain unto the craftsmen;
Whom he called together with the workmen of like occupation, and said,

408.

Sirs, ye know that by this craft we have our wealth.

Moreover ye see and hear,
that not alone at Ephesus, but almost throughout all Asia,

this Paul hath persuaded and turned away much people,
saying that [*our idols,*] they be no gods, [*being that*] which are made with [*mortal*] hands:

409.

So that not only this our craft is in danger to be set at nought;
but also that the temple of the great goddess Diana should be despised,

and her magnificence should be destroyed,
whom all Asia and the world worshippeth.

410.

And when they heard *these sayings*, they were full of wrath,
and cried out, saying,

Great *is* Diana of the Ephesians!

And the whole city was filled with confusion:

and having caught Gaius and Aristarchus,
men of Macedonia, Paul's companions in travel,
they rushed with one accord into the theatre.

411.

And when Paul would have entered in unto the people,
the disciples suffered him not.

And certain of the chief of Asia, which were his friends, sent unto him,
desiring *him* that he would not adventure himself into the theatre.

Some therefore cried one thing, and some another: for the assembly was confused;
and the more part knew not wherefore they were come together.

412.

And they drew Alexander out of the multitude,
the Jews putting him forward.

And Alexander beckoned with the hand, and would have made his defence unto the people,
But when they knew that he was a Jew,

all with one voice about the space of two hours cried out,
Great *is* Diana of the Ephesians!

413.

And when the townclerk had appeased the people, he said,

Ye men of Ephesus,
what man is there that knoweth not how the city of the Ephesians
is a worshipper of the great goddess Diana,
and of the *image* which fell down from Jupiter?

Seeing then that these things cannot be spoken against,
ye ought to be quiet, and to do nothing rashly.

414.

For ye have brought hither these men,
which are neither robbers of churches, nor yet blasphemers of your goddess.

Wherefore if Demetrius, and the craftsmen which are with him,
have a matter against any man, the law is open, and there are deputies:

let them implead one another.

415.

But if ye enquire any thing concerning other matters,
it shall be determined in a lawful assembly.

For we are in danger to be called in question for this day's uproar,
there being no cause whereby we may give an account of this concourse.

And when he had thus spoken, he dismissed the assembly.

ACTS 20

416.

And after the uproar was ceased, Paul called unto *him* the disciples,
and embraced *them*, and departed for to go into Macedonia.

And when he had gone over those parts,
and had given them much exhortation,
he came into Greece, and *there* abode three months.

417.

And when the Jews laid wait for him, as he was about to sail into Syria,
he purposed to return through Macedonia.

And there accompanied him into Asia Sopater of Berea;

418.

and of the Thessalonians,
Aristarchus and Secundus;

and Gaius of Derbe,
and Timotheus;

and of Asia,
Tychicus and Trophimus.

These going before tarried for us at Troas.

419.

And we sailed away from Philippi after the days of unleavened bread,
and came unto them to Troas in five days; where we abode seven days.

And upon the first *day* of the week,
when the disciples came together to break bread,

Paul preached unto them, ready to depart on the morrow;
and continued his speech until midnight.

420.

And there were many lights in the upper chamber, where they were gathered together.

And there sat in a window a certain young man named Eutychus,
being fallen into a deep sleep:

and as Paul was long preaching, he sunk down with sleep,
and fell down from the third loft, and was taken up dead.

421.

And Paul went down, and fell on him,
and embracing *him* said,

Trouble not yourselves; for his life is in him.

422.

When he therefore was come up again, and had broken bread, and eaten,
and talked a long while, even till break of day, so he departed.

And they brought the young man alive,
and were not a little comforted.

423.

And we went before to ship,
and sailed unto Assos, there intending to take in Paul:

for so had he appointed, minding himself to go afoot.

And when he met with us at Assos,
we took him in, and came to Mitylene.

424.

And we sailed thence, and came the next *day* over against Chios;
and the next *day* we arrived at Samos, and tarried at Trogyllium;

and the next *day* we came to Miletus.

425.

[20:16] For Paul had determined to sail by Ephesus,
because he would not spend the time in Asia:

for he hasted, if it were possible,
for him to be at Jerusalem the day of Pentecost.

ACTS 20:17 - 21

426.

[20:17] And from Miletus he sent to Ephesus, and called the elders of the church.

And when they were come to him, he said unto them,

427.

Ye know, from the first day that I came into Asia,
after what manner I have been with you at all seasons,

Serving the Lord with all humility of mind,
and with many tears, and temptations, which befell me by the lying in wait of the Jews:

428.

And how I kept back nothing that was profitable *unto you*,

but have shewed you,
and have taught you publickly, and from house to house,

Testifying both to the Jews, and also to the Greeks,
repentance toward God, and faith toward our Lord Jesus Christ.

429.

And now, behold, I go bound in the spirit unto Jerusalem,
not knowing the things that shall befall me there:

Save that the Holy Ghost witnesseth in every city,
saying that bonds and afflictions abide me.

430.

But none of these things move me,
neither count I my life dear unto myself,

so that I might finish my course with joy, and the ministry,
which I have received of the Lord Jesus, to testify the gospel of the grace of God.

431.

And now, behold, I know that ye all,
among whom I have gone preaching the kingdom of God,
shall see my face no more.

Wherefore I take you to record this day,
that I *am* pure from the blood of all *men*.

For I have not shunned to declare unto you all the counsel of God.

432.

Take heed therefore unto yourselves,
and to all the flock,
over the which the Holy Ghost hath made you overseers,

to feed the church of God,
which he hath purchased with his own blood.

433.

For I know this, that after my departing shall grievous wolves enter in among you,
not sparing the flock.

Also of your own selves shall men arise,
speaking perverse things, to draw away disciples after them.

434.

Therefore watch, and remember, that by the space of three years
I ceased not to warn every one night and day with tears.

435.

And now, brethren, I commend you to God,
and to the word of his grace, which is able to build you up,
and to give you an inheritance among all them which are sanctified.

436.

I have coveted no man's silver, or gold, or apparel.
Yea, ye yourselves know,
that these hands have ministered unto my necessities, and to them that were with me.

437.

I have shewed you all things,
how that so labouring ye ought to support the weak,
and to remember the words of the Lord Jesus, how he said,
It is more blessed to give than to receive.

436.

And when he had thus spoken,
he kneeled down, and prayed with them all.

And they all wept sore,
and fell on Paul's neck, and kissed him,

Sorrowing most of all for the words which he spake,
that they should see his face no more.

437.

And they accompanied him unto the ship.

ACTS 21

And it came to pass,
that after we were gotten from them, and had launched,
we came with a straight course unto Coos,

and the *day* following unto Rhodes,
and from thence unto Patara:

438.

And finding a ship sailing over unto Phenicia,
we went aboard, and set forth.

Now when we had discovered Cyprus,
we left it on the left hand, and sailed into Syria,

and landed at Tyre: for there the ship was to unlade her burden.

439.

And finding disciples, we tarried there seven days:
who said to Paul through the Spirit, that he should not go up to Jerusalem.

And when we had accomplished those days, we departed and went our way;

and they all brought us on our way, with wives and children,
till *we were* out of the city:

and we kneeled down on the shore, and prayed.

440.

And when we had taken our leave one of another,
we took ship; and they returned home again.

And when we had finished *our* course from Tyre,

we came to Ptolemais, and saluted the brethren,
and abode with them one day.

441.

And the next *day* we that were of Paul's company departed,
and came unto Caesarea:

and we entered into the house of Philip the evangelist, which was *one* of the seven;
and abode with him.

442.

And the same man had four daughters,
virgins, which did prophesy.

And as we tarried *there* many days,
there came down from Judaea a certain prophet, named Agabus.

And when he was come unto us, he took Paul's girdle,
and bound his own hands and feet, and said,

443.

Thus saith the Holy Ghost,
So shall the Jews at Jerusalem bind the man that owneth this girdle,
and shall deliver *him* into the hands of the Gentiles.

And when we heard these things,
both we, and they of that place, besought him not to go up to Jerusalem.

444.

Then Paul answered,
What mean ye to weep and to break mine heart?

for I am ready not to be bound only,
but also to die at Jerusalem for the name of the Lord Jesus.

And when he would not be persuaded, we ceased,
saying, The will of the Lord be done.

445.

And after those days we took up our carriages, and went up to Jerusalem.

There went with us also *certain* of the disciples of Caesarea,
and brought with them one Mnason of Cyprus,
an old disciple, with whom we should lodge.

And when we were come to Jerusalem, the brethren received us gladly.

446.

And the *day* following
Paul went in with us unto James; and all the elders were present.

And when he had saluted them,
he declared particularly what things God had wrought among the Gentiles by his ministry.

And when they heard *it*, they glorified the Lord,
and said unto him,

447.

Thou seest, brother,
how many thousands of Jews there are which believe;
and they are all zealous of the law:

And they are informed of thee,
that thou teachest all the Jews which are among the Gentiles

to forsake Moses,
saying that they ought not to circumcise *their* children,
neither to walk after the customs.

448.

What is it therefore?
the multitude must needs come together: for they will hear that thou art come.

Do therefore this that we say to thee:

We have four men which have a vow on them;

449.

Them take, and purify thyself with them,
and be at charges with them, that they may shave *their* heads:

and all may know that those things,

whereof they were informed concerning thee, are nothing;

but *that* thou thyself also walkest orderly, and keepest the law.

450.

As touching the Gentiles which believe,
we have written *and* concluded that they observe no such thing,

save only that they keep themselves from *things* offered to idols,
and from blood, and from strangled, and from fornication.

451.

Then Paul took the men,
and the next day purifying himself with them entered into the temple,

to signify the accomplishment of the days of purification,
until that an offering should be offered for every one of them.

452.

And when the seven days were almost ended,
the Jews which were of Asia, when they saw him in the temple,
stirred up all the people, and laid hands on him, crying out,

Men of Israel, help:

453.

This is the man, that teacheth all *men* every where against the people, and the law, and this place:

and further brought Greeks also into the temple,
and hath polluted this holy place.

454.

(For they had seen before with him in the city Trophimus, an Ephesian,
whom they supposed that Paul had brought into the temple.)

And all the city was moved, and the people ran together:
and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

455.

And as they went about to kill him,
tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

Who immediately took soldiers and centurions, and ran down unto them:
and when they saw the chief captain and the soldiers,
they left beating of Paul.

456.

Then the chief captain came near, and took him,
and commanded *him* to be bound with two chains;

and demanded who he was, and what he had done.

And some cried one thing, some another, among the multitude:

457.

and when he could not know the certainty for the tumult,
he commanded him to be carried into the castle.

And when he came upon the stairs, so it was,
that he was borne of the soldiers for the violence of the people.

For the multitude of the people followed after, crying,
Away with him.

458.

And as Paul was to be led into the castle, he said unto the chief captain,
May I speak unto thee?

Who said,
Canst thou speak Greek?

Art not thou that Egyptian,

which before these days madest an uproar,
and leddest out into the wilderness four thousand men that were murderers?

459.

But Paul said,
I am a man *which am* a Jew of Tarsus, *a city* in Cilicia,
a citizen of no mean city:

and, I beseech thee, suffer me to speak unto the people.

460.

And when he had given him licence,
Paul stood on the stairs, and beckoned with the hand unto the people.

And when there was made a great silence,
he spake unto *them* in the Hebrew tongue, saying,

The Book of Acts

CHAPTER SIXTEEN
Divisions 461-495

ACTS 22-23

461.

Men, brethren, and fathers,
hear ye my defence *which I make* now unto you.

(And when they heard that he spake in the Hebrew tongue to them,
they kept the more silence: and he saith,)

462.

I am verily a man *which am* a Jew,
born in Tarsus, *a city* in Cilicia,
yet brought up in this city at the feet of Gamaliel,

and taught according to the perfect manner of the law of the fathers,
and was zealous toward God, as ye all are this day.

463.

And I persecuted this way unto the death,
binding and delivering into prisons both men and women.

As also the high priest doth bear me witness,
and all the estate of the elders:

from whom also I received letters unto the brethren, and went to Damascus,
to bring them which were there bound unto Jerusalem, for to be punished.

464.

And it came to pass, that, as I made my journey,
and was come nigh unto Damascus about noon,
suddenly there shone from heaven a great light round about me.

And I fell unto the ground, and heard a voice saying unto me,
Saul, Saul, why persecutest thou me?

465.

And I answered,
Who art thou, Lord?

And he said unto me,
I am Jesus of Nazareth, whom thou persecutest.

And they that were with me saw indeed the light, and were afraid;
but they heard not the voice of him that spake to me.

466.

And I said,
What shall I do, Lord?

And the Lord said unto me,
Arise, and go into Damascus;
and there it shall be told thee of all things which are appointed for thee to do.

And when I could not see for the glory of that light,
being led by the hand of them that were with me, I came into Damascus.

467.

And one Ananias, a devout man according to the law,
having a good report of all the Jews which dwelt *there*,

Came unto me, and stood, and said unto me,
Brother Saul, receive thy sight.

And the same hour I looked up upon him.

And he said,

468.

The God of our fathers hath chosen thee,
that thou shouldest know his will,
and see that Just One, and shouldest hear the voice of his mouth.

For thou shalt be his witness unto all men of what thou hast seen and heard.

And now why tarriest thou? arise, and be baptized,
and wash away thy sins, calling on the name of the Lord.

469.

And it came to pass,
that, when I was come again to Jerusalem, even while I prayed in the temple,

I was in a trance;
And saw him saying unto me,

Make haste, and get thee quickly out of Jerusalem:
for they will not receive thy testimony concerning me.

470.

And I said, Lord,
they know that I imprisoned and beat in every synagogue them that believed on thee:

And when the blood of thy martyr Stephen was shed,
I also was standing by, and consenting unto his death,
and kept the raiment of them that slew him.

And he said unto me, Depart:
for I will send thee far hence unto the Gentiles.

471.

And they gave him audience unto this word,
and *then* lifted up their voices, and said,

Away with such a *fellow* from the earth:
for it is not fit that he should live.

472.

And as they cried out, and cast off *their* clothes,
and threw dust into the air,

The chief captain commanded him to be brought into the castle,
and bade that he should be examined by scourging;
that he might know wherefore they cried so against him.

473.

And as they bound him with thongs,
Paul said unto the centurion that stood by,

Is it lawful for you to scourge a man that is a Roman, and uncondemned?

When the centurion heard *that*,
he went and told the chief captain, saying,

Take heed what thou doest:
for this man is a Roman.

474.

Then the chief captain came, and said unto him,
Tell me, art thou a Roman?

He said, Yea.

And the chief captain answered,
With a great sum obtained I this freedom.

And Paul said,
But I was *free* born.

475.

Then straightway they departed from him which should have examined him:

and the chief captain also was afraid, after he knew that he was a Roman,
and because he had bound him.

On the morrow,
because he would have known the certainty wherefore he was accused of the Jews,

he loosed him from *his* bands,
and commanded the chief priests and all their council to appear,
and brought Paul down, and set him before them.

476.

And Paul, earnestly beholding the council, said,

Men *and* brethren,
I have lived in all good conscience before God until this day.

And the high priest Ananias commanded them that stood by him
to smite him on the mouth.

477.

Then said Paul unto him,
God shall smite thee, *thou* whited wall:

for sittest thou to judge me after the law,
and commandest me to be smitten contrary to the law?

478.

And they that stood by said,
Revilest thou God's high priest?

Then said Paul,
I wist not, brethren, that he was the high priest:

for it is written,
Thou shalt not speak evil of the ruler of thy people.

479.

But when Paul perceived that the one part were Sadducees,
and the other Pharisees, he cried out in the council,

Men *and* brethren,
I am a Pharisee, the son of a Pharisee:

of the hope and resurrection of the dead I am called in question.

480.

And when he had so said,
there arose a dissension between the Pharisees and the Sadducees:
and the multitude was divided.

For the Sadducees say that there is no resurrection, neither angel, nor spirit:
but the Pharisees confess both.

481.

And there arose a great cry:
and the scribes *that were* of the Pharisees' part arose, and strove, saying,

We find no evil in this man:
but if a spirit or an angel hath spoken to him, let us not fight against God.

482.

And when there arose a great dissension,
the chief captain, fearing lest Paul should have been pulled in pieces of them,
commanded the soldiers to go down,
and to take him by force from among them, and to bring *him* into the castle.

And the night following the Lord stood by him, and said,

Be of good cheer, Paul:

for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

483.

And when it was day,
certain of the Jews banded together, and bound themselves under a curse,
saying that they would neither eat nor drink till they had killed Paul.

And they were more than forty which had made this conspiracy.
And they came to the chief priests and elders, and said,

We have bound ourselves under a great curse,
that we will eat nothing until we have slain Paul.

484.

Now therefore ye with the council
signify to the chief captain that he bring him down unto you to morrow,
as though ye would enquire something more perfectly concerning him:
and we, or ever he come near, are ready to kill him.

485.

And when Paul's sister's son heard of their lying in wait,
he went and entered into the castle, and told Paul.

Then Paul called one of the centurions unto *him*, and said,

Bring this young man unto the chief captain:
for he hath a certain thing to tell him.

486.

So he took him,
and brought *him* to the chief captain, and said,

Paul the prisoner called me unto *him*,
and prayed me to bring this young man unto thee, who hath something to say unto thee.

487.

Then the chief captain took him by the hand, and went *with him* aside privately,
and asked *him*, What is that thou hast to tell me?

And he said, The Jews have agreed to desire thee
that thou wouldest bring down Paul to morrow into the council,
as though they would enquire somewhat of him more perfectly.

488.

But do not thou yield unto them:
for there lie in wait for him of them more than forty men,

which have bound themselves with an oath,
that they will neither eat nor drink till they have killed him:
and now are they ready, looking for a promise from thee.

489.

So the chief captain *then* let the young man depart, and charged *him*,
See thou tell no man that thou hast shewed these things to me.

And he called unto *him* two centurions, saying,

Make ready two hundred soldiers to go to Caesarea,
and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

And provide *them* beasts, that they may set Paul on,
and bring *him* safe unto Felix the governor. [*in Caesarea*]

490.

And he wrote a letter after this manner:

Claudius Lysias unto the most excellent governor Felix,
Greeting.

491.

This man was taken of the Jews,
and should have been killed of them:

then came I with an army, and rescued him,
having understood that he was a Roman.

492.

And when I would have known the cause wherefore they accused him,
I brought him forth into their council:

Whom I perceived to be accused of questions of their law,
but to have nothing laid to his charge worthy of death or of bonds.

493.

And when it was told me how that the Jews laid wait for the man,
I sent [*him*] straightway to thee,

and gave commandment to his accusers also
to say before thee what *they had* against him.

Farewell.

494.

Then the soldiers, as it was commanded them,
took Paul, and brought *him* by night to Antipatris.

On the morrow they left the horsemen to go with him,
and returned to the castle:

Who, when they came to Caesarea, and delivered the epistle to the governor,
presented Paul also before him.

495.

And when the governor had read *the letter*, he asked of what province he was.
And when he understood that *he was* of Cilicia;

I will hear thee, said he,
when thine accusers are also come.

And he commanded him to be kept in Herod's judgment hall.

ACTS 24 - 25:12

496.

And after five days Ananias the high priest descended with the elders,
and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

And when he was called forth,
Tertullus began to accuse *him*, saying,

497.

Seeing that by thee we enjoy great quietness,
and that very worthy deeds are done unto this nation by thy providence,

We accept *it* always, and in all places,
most noble Felix, with all thankfulness.

498.

Notwithstanding,
that I be not further tedious unto thee,

I pray thee that thou wouldest hear us of thy clemency a few words.

499.

For we have found this man pestilent,
and a mover of sedition among all the Jews throughout the world,

and a ringleader of the sect of the Nazarenes
Who also hath gone about to profane the temple:

whom we took, and would have judged according to our law.

500.

But the chief captain Lysias came *upon us*,

and with great violence took *him* away out of our hands,
Commanding his accusers to come unto thee:

by examining of whom
thyself mayest take knowledge of all these things, whereof we accuse him.

501.

And the Jews also assented, saying that these things were so.

Then Paul, after that the governor had beckoned unto him to speak, answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation,
I do the more cheerfully answer for myself:

502.

Because that thou mayest understand,
that there are yet but twelve days since I went up to Jerusalem for to worship.

And they neither found me in the temple disputing with any man,
neither raising up the people, neither in the synagogues, nor in the city:

Neither can they prove the things whereof they now accuse me.

503.

But this I confess unto thee,
that after the way which they call heresy, so worship I the God of my fathers,
believing all things which are written in the law and in the prophets:

And have hope toward God, which they themselves also allow,
that there shall be a resurrection of the dead, both of the just and unjust.

And herein do I exercise myself,
to have always a conscience void of offence toward God, and *toward* men.

504.

Now after many years I came to bring alms to my nation, and offerings.

Whereupon certain Jews from Asia found me purified in the temple,
neither with multitude, nor with tumult.

Who ought to have been here before thee,
and object, if they had ought against me.

505.

Or else let these same *here* say,
if they have found any evil doing in me, while I stood before the council,

Except it be for this one voice,
that I cried standing among them,

Touching the resurrection of the dead I am called in question by you this day.

506.

And when Felix heard these things,
having more perfect knowledge of *that* way, he deferred them, and said,

When Lysias the chief captain shall come down,
I will know the uttermost of your matter.

507.

And he commanded a centurion to keep Paul,
and to let *him* have liberty,
and that he should forbid none of his acquaintance to minister or come unto him.

508.

And after certain days,
when Felix came with his wife Drusilla, which was a Jewess,
he sent for Paul, and heard him concerning the faith in Christ.

509.

And as he reasoned of righteousness,
temperance, and judgment to come,

Felix trembled, and answered,
Go thy way for this time;

when I have a convenient season, I will call for thee.

510.

He hoped also that money should have been given him of Paul, that he might loose him:
wherefore he sent for him the oftener, and communed with him.

But after two years Porcius Festus came into Felix' room:

and Felix, willing to shew the Jews a pleasure, left Paul bound.

ACTS 25

511.

Now when Festus was come into the province,
after three days he ascended from Caesarea to Jerusalem.

512.

Then the high priest and the chief of the Jews informed him against Paul,
and besought him, And desired favour against him,

that he would send for him to Jerusalem,
laying wait in the way to kill him.

513.

But Festus answered, that Paul should be kept at Caesarea,
and that he himself would depart shortly *thither*.

Let them therefore, said he, which among you are able,
go down with *me*, and accuse this man,
if there be any wickedness in him.

514.

And when he had tarried among them more than ten days,
he went down unto Caesarea;

and the next day sitting on the judgment seat commanded Paul to be brought.

515.

And when he was come,
the Jews which came down from Jerusalem stood round about,
and laid many and grievous complaints against Paul, which they could not prove.

516.

While he answered for himself,
Neither against the law of the Jews, neither against the temple,
nor yet against Caesar, have I offended any thing at all.

517.

But Festus, willing to do the Jews a pleasure,
answered Paul, and said,

Wilt thou go up to Jerusalem,
and there be judged of these things before me?

518.

Then said Paul,
I stand at Caesar's judgment seat, where I ought to be judged:

to the Jews have I done no wrong, as thou very well knowest.

519.

For if I be an offender, or have committed any thing worthy of death,
I refuse not to die:

but if there be none of these things whereof these accuse me,
no man may deliver me unto them.

I appeal unto Caesar.

520.

[25:12] Then Festus, when he had conferred with the council, answered,

Hast thou appealed unto Caesar?
unto Caesar shalt thou go.

The Book of Acts

CHAPTER EIGHTEEN
Divisions 521-550

ACTS 25:13 - 26

521.

[25:13] And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

And when they had been there many days,
Festus declared Paul's cause unto the king, saying,

522.

There is a certain man left in bonds by Felix:

About whom, when I was at Jerusalem,
the chief priests and the elders of the Jews informed *me*,
desiring *to have* judgment against him.

523.

To whom I answered,
It is not the manner of the Romans to deliver any man to die,
before that he which is accused have the accusers face to face,
and have licence to answer for himself concerning the crime laid against him.

524.

Therefore, when they were come hither, without any delay on the morrow
I sat on the judgment seat, and commanded the man to be brought forth.

Against whom when the accusers stood up,
they brought none accusation of such things as I supposed:

525.

But had certain questions against him of their own superstition,
and of one Jesus, which was dead, whom Paul affirmed to be alive.

And because I doubted of such manner of questions,
I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

526.

But when Paul had appealed to be reserved unto the hearing of Augustus,
I commanded him to be kept till I might send him to Caesar.

Then Agrippa said unto Festus,
I would also hear the man myself.

527.

To morrow, said he, thou shalt hear him.

And on the morrow, when Agrippa was come, and Bernice, with great pomp,
and was entered into the place of hearing,
with the chief captains, and principal men of the city,

at Festus' commandment Paul was brought forth.

528.

And Festus said,
King Agrippa, and all men which are here present with us,

ye see this man,
about whom all the multitude of the Jews have dealt with me,

both at Jerusalem, and *also* here,
crying that he ought not to live any longer.

529.

But when I found that he had committed nothing worthy of death,

and that he himself hath appealed to Augustus,
I have determined to send him,

Of whom I have no certain thing to write unto my lord.

530.

Wherefore I have brought him forth before you,
and specially before thee, O king Agrippa,

that, after examination had, I might have somewhat to write.

For it seemeth to me unreasonable to send a prisoner,
and not withal to signify the crimes *laid* against him.

ACTS 26

531.

Then Agrippa said unto Paul,
Thou art permitted to speak for thyself.

Then Paul stretched forth the hand, and answered for himself:

532.

I think myself happy, king Agrippa,

because I shall answer for myself this day before thee
touching all the things whereof I am accused of the Jews:

533.

Especially *because I know* thee to be expert
in all customs and questions which are among the Jews:

wherefore I beseech thee to hear me patiently.

534.

My manner of life from my youth,
which was at the first among mine own nation at Jerusalem,

know all the Jews; Which knew me from the beginning,
if they would testify,

that after the most straitest sect of our religion I lived a Pharisee.

535.

And now I stand and am judged
for the hope of the promise made of God unto our fathers:

Unto which *promise* our twelve tribes,
instantly serving *God* day and night, hope to come.

536.

For which hope's sake, king Agrippa,
I am accused of the Jews.

Why should it be thought a thing incredible with you,
that God should raise the dead?

537.

I verily thought with myself,
that I ought to do many things contrary to the name of Jesus of Nazareth.

Which thing I also did in Jerusalem:
and many of the saints did I shut up in prison,
having received authority from the chief priests;

and when they were put to death, I gave my voice against *them*.

538.

And I punished them oft in every synagogue,
and compelled *them* to blaspheme;

and being exceedingly mad against them,
I persecuted *them* even unto strange cities.

539.

Whereupon as I went to Damascus
with authority and commission from the chief priests,

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun,
shining round about me and them which journeyed with me.

540.

And when we were all fallen to the earth,
I heard a voice speaking unto me, and saying in the Hebrew tongue,

Saul, Saul,
why persecutest thou me?
it is hard for thee to kick against the pricks? [the goad of the shepherd]

541.

And I said,
Who art thou, Lord?

And he said,
I am Jesus whom thou persecutest.

542.

But rise, and stand upon thy feet:
for I have appeared unto thee for this purpose,

to make thee a minister and a witness both of these things which thou hast seen,
and of those things in the which I will appear unto thee;

543.

Delivering thee from the people,
and *from* the Gentiles, unto whom now I send thee,

To open their eyes, *and* to turn *them* from darkness to light,
and *from* the power of Satan unto God,

that they may receive forgiveness of sins,
and inheritance among them which are sanctified by faith that is in me.

544.

Whereupon, O king Agrippa,
I was not disobedient unto the heavenly vision:

But shewed first unto them of Damascus, and at Jerusalem,
and throughout all the coasts of Judaea, and *then* to the Gentiles,

545.

that they should repent and turn to God,
and do works meet for repentance.

For these causes the Jews caught me in the temple, and went about to kill *me*.

Having therefore obtained help of God, I continue unto this day,

546.

witnessing both to small and great,
saying none other things than those which the prophets and Moses did say should come:

That Christ should suffer, *and* that he should be the first that should rise from the dead,
and should shew light unto the people, and to the Gentiles.

547.

And as [*Paul*] thus spake for himself, Festus said with a loud voice,

Paul, thou art beside thyself;
much learning doth make thee mad.

But [*Paul*] said,
I am not mad, most noble Festus;
but speak forth the words of truth and soberness.

548.

For the king knoweth of these things,
before whom also I speak freely:

for I am persuaded that none of these things are hidden from him;
for this thing was not done in a corner.

King Agrippa, believest thou the prophets?
I know that thou believest.

549.

Then Agrippa said unto Paul,
Almost thou persuadest me to be a Christian.

And Paul said,
I would to God, that not only thou, but also all that hear me this day,

were both almost, and altogether such as I am,

except these bonds.

550.

And when he had thus spoken, the king rose up,
and the governor, and Bernice, and they that sat with them:

And when they were gone aside, they talked between themselves,
saying, This man doeth nothing worthy of death or of bonds.

Then said Agrippa unto Festus,
This man might have been set at liberty, if he had not appealed unto Caesar.

The Book of Acts

CHAPTER NINETEEN
Divisions 551-575

ACTS 27

551.

And when it was determined that we should sail into Italy, they delivered Paul
and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

And entering into a ship of Adramyttium, we launched,
meaning to sail by the coasts of Asia;
one Aristarchus, a Macedonian of Thessalonica, being with us.

552.

And the next *day* we touched at Sidon.

And Julius courteously entreated Paul,
and gave *him* liberty to go unto his friends to refresh himself.

553.

And when we had launched from thence,
we sailed under Cyprus, because the winds were contrary.

And when we had sailed over the sea of Cilicia and Pamphylia,
we came to Myra, *a city* of Lycia.

554.

And there the centurion found a ship of Alexandria sailing into Italy;
and he put us therein.

And when we had sailed slowly many days,
and scarce were come over against Cnidus, the wind not suffering us,

we sailed under Crete, over against Salmone;

555.

And, hardly passing it, came unto a place which is called The Fair Havens;
nigh whereunto was the city *of* Lasea.

Now when much time was spent,
and when sailing was now dangerous, because the fast was now already past,
Paul admonished *them*, And said unto them,

556.

Sirs, I perceive that this voyage will be with hurt and much damage,
not only of the lading and ship, but also of our lives.

Nevertheless the centurion believed the master and the owner of the ship,
more than those things which were spoken by Paul.

557.

And because the haven was not commodious to winter in,
the more part advised to depart thence also,

if by any means they might attain to Phenice, *and there* to winter;
which is an haven of Crete, and lieth toward the southwest and northwest.

558.

And when the south wind blew softly, supposing that they had obtained *their* purpose,
loosing *thence*, they sailed close by Crete.

But not long after there arose against it a tempestuous wind, called Euroclydon.

And when the ship was caught,
and could not bear up into the wind, we let *her* drive.

559.

And running under a certain island which is called Clauda,
we had much work to come by the boat:

Which when they had taken up,
they used helps, undergirding the ship;

and, fearing lest they should fall into the quicksands,
strake sail, and so were driven.

560.

And we being exceedingly tossed with a tempest,
the next *day* they lightened the ship;

And the third *day*, we cast out with our own hands the tackling of the ship.

561.

And when neither sun nor stars in many days appeared, and no small tempest lay on *us*,
all hope that we should be saved was then taken away.

But after long abstinence Paul stood forth in the midst of them, and said,

562.

Sirs, ye should have hearkened unto me,
and not have loosed from Crete, and to have gained this harm and loss.

And now I exhort you to be of good cheer:
for there shall be no loss of *any man's* life among you, but of the ship.

563.

For there stood by me this night the angel of God,
whose I am, and whom I serve,

saying, Fear not, Paul; thou must be brought before Caesar:

and, lo, God hath given thee all them that sail with thee.

564.

Wherefore, sirs, be of good cheer:

for I believe God, that it shall be even as it was told me.

Howbeit we must be cast upon a certain island.

565.

But when the fourteenth night was come,
as we were driven up and down in Adria,

about midnight the shipmen deemed that they drew near to some country;
And sounded, and found *it* twenty fathoms:

and when they had gone a little further,
they sounded again, and found *it* fifteen fathoms.

566.

Then fearing lest we should have fallen upon rocks,
they cast four anchors out of the stern, and wished for the day.

And as the shipmen were about to flee out of the ship,
when they had let down the [*life*] boat into the sea,
under colour as though they would have cast anchors out of the foreship,

567.

Paul said to the centurion and to the soldiers,
Except these abide in the ship, ye cannot be saved.

Then the soldiers cut off the ropes of the boat, and let her fall off.

568.

And while the day was coming on,
Paul besought *them* all to take meat, saying,

This day is the fourteenth day that ye have tarried and continued fasting,
having taken nothing.

569.

Wherefore I pray you to take *some* meat:

for this is for your health:
for there shall not an hair fall from the head of any of you.

570.

And when he had thus spoken,
he took bread, and gave thanks to God in presence of them all:
and when he had broken *it*, he began to eat.

571.

Then were they all of good cheer, and they also took *some* meat.
And we were in all in the ship two hundred threescore and sixteen souls.

and when they had eaten enough, they lightened the ship,
and cast out the wheat into the sea.

572.

And when it was day, they knew not the land:
but they discovered a certain creek with a shore,

into the which they were minded, if it were possible,
to thrust in the ship.

573.

And when they had taken up the anchors,
they committed *themselves* unto the sea,

and loosed the rudder bands,
and hoised up the mainsail to the wind, and made toward shore.

574.

And falling into a place where two seas met, they ran the ship aground;

and the forepart stuck fast, and remained unmoveable,
but the hinder part was broken with the violence of the waves.

And the soldiers' counsel was to kill the prisoners,
lest any of them should swim out, and escape.

575.

But the centurion, willing to save Paul, kept them from *their* purpose;

and commanded that they which could swim
should cast *themselves* first *into the sea*, and get to land:

And the rest, some on boards, and some on *broken pieces* of the ship.

ACTS 28

576.

And so it came to pass, that they escaped all safe to land.

And when they were escaped,
then they knew that the island was called Melita.

577.

And the barbarous people shewed us no little kindness:

for they kindled a fire, and received us every one,
because of the present rain, and because of the cold.

578.

And when Paul had gathered a bundle of sticks, and laid *them* on the fire,
there came a viper out of the heat, and fastened on his hand.

579.

And when the barbarians saw the *venomous* beast hang on his hand,
they said among themselves,

No doubt this man is a murderer,
whom, though he hath escaped the sea, yet vengeance suffereth not to live.

580.

And he shook off the beast into the fire, and felt no harm.

Howbeit they looked when he should have swollen, or fallen down dead suddenly:

but after they had looked a great while, and saw no harm come to him,
they changed their minds, and said that he was a god.

581.

In the same quarters were possessions of the chief man of the island,
whose name was Publius; who received us, and lodged us three days courteously.

582.

And it came to pass,
that the father of Publius lay sick of a fever and of a bloody flux:

to whom Paul entered in,
and prayed, and laid his hands on him, and healed him.

583.

So when this was done, others also,
which had diseases in the island, came, and were healed:

Who also honoured us with many honours;
and when we departed, they laded *us* with such things as were necessary.

584.

And after three months we departed in a ship of Alexandria,
which had wintered in the isle, whose sign was Castor and Pollux.

And landing at Syracuse, we tarried *there* three days.

585.

And from thence we fetched a compass, and came to Rhegium:
and after one day the south wind blew, and we came the next day to Puteoli:

Where we found brethren, and were desired to tarry with them seven days:
and so we went toward Rome.

586.

And from thence, when the brethren heard of us,
they came to meet us as far as Appii forum, and The three taverns:
whom when Paul saw, he thanked God, and took courage.

587.

And when we came to Rome,
the centurion delivered the prisoners to the captain of the guard:
but Paul was suffered to dwell by himself with a soldier that kept him.

588.

And it came to pass,
that after three days Paul called the chief of the Jews together:
and when they were come together, he said unto them,

589.

Men *and* brethren,
though I have committed nothing against the people, or customs of our fathers,
yet was I delivered prisoner from Jerusalem into the hands of the Romans.

590.

Who, when they had examined me, would have let *me* go,
because there was no cause of death in me.

But when the Jews spake against *it*, I was constrained to appeal unto Caesar;
not that I had ought to accuse my nation of.

591.

For this cause therefore have I called for you,
to see *you*, and to speak with *you*:
because that for the hope of Israel I am bound with this chain.

592.

And they said unto him,
We neither received letters out of Judaea concerning thee,
neither any of the brethren that came shewed or spake any harm of thee.

593.

But we desire to hear of thee what thou thinkest:
for as concerning this sect, we know that every where it is spoken against.

And when they had appointed him a day,
there came many to him into *his* lodging;

594.

to whom he expounded and testified the kingdom of God,
persuading them concerning Jesus,

both out of the law of Moses, and *out of* the prophets,
from morning till evening.

595.

And some believed the things which were spoken, and some believed not.

And when they agreed not among themselves, they departed,
after that Paul had spoken one word,

596.

Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying,

Go unto this people, and say,

Hearing ye shall hear, and shall not understand;
and seeing ye shall see, and not perceive:

597.

For the heart of this people is waxed gross,
and their ears are dull of hearing,
and their eyes have they closed;

598.

lest they should see with *their* eyes, and hear with *their* ears,

and understand with *their* heart,
and should be converted, and I should heal them.

599.

Be it known therefore unto you,
that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

And when he had said these words, the Jews departed,
and had great reasoning among themselves.

600.

And Paul dwelt two whole years in his own hired house,
and received all that came in unto him,

Preaching the kingdom of God,
and teaching those things which concern the Lord Jesus Christ, with all confidence,
no man forbidding him.

Paul remains under house arrest for two more years in Rome. He writes letters to the churches of the Ephesians and the Philippians, to his friend Philemon, to the Colossians and Laodiceans, to his disciple and co-author Timothy, who co-authors the letter to the Hebrews.

The Book of Acts obviously appears to have been left incomplete, the last part of the book being lost or incomplete. The only known version of events, thought to be forgery, depicts the events of Peter's and Paul's martyrdom in Rome. Therein, Peter disputes with the flying Simon the Sorcerer, over Simon's false report that Peter raised a person from the dead.

EPHESIANS 1-3

Paul writes from Rome via the scribe Tychicus, to the large centrally located church at Ephesus. Situated to the south of Troy, Ephesus was the capital city of the Roman province of Asia.

The ancient Greek city of Ephesus was known for its library and theatre, and for earthquakes. A great temple of Diana (Artemis) features prominently in the city. Also, the name Jesus is a Greek rendering of Yeshua / Joshua.

After the Christians were dispersed out of Israel, the region of Ephesus was one of several major centers for the early church. After the Romans invaded Jerusalem in A.D. 70, Ephesus became the capital city of the Christian church. Thus, Ephesus was the setting of the mysterious Book of Revelations, a book of prophecy.

1.

Paul, an apostle of Jesus Christ by the will of God,
to the saints which are at Ephesus, and to the faithful in Christ Jesus:

Grace *be* to you, and peace,
from God our Father, and *from* the Lord Jesus Christ.

2.

Blessed *be* the God and Father of our Lord Jesus Christ,
who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

According as he hath chosen us in him before the foundation of the world,
that we should be holy and without blame before him in love:

3.

Having predestinated us unto the adoption of children
by Jesus Christ to himself, according to the good pleasure of his will,

To the praise of the glory of his grace,
wherein he hath made us accepted in the beloved:

In whom we have redemption through his blood,
the forgiveness of sins, according to the riches of his grace;

4.

Wherein he hath abounded toward us in all wisdom and prudence;

Having made known unto us the mystery of his will,
according to his good pleasure which he hath purposed in himself:

That in the dispensation of the fulness of times
he might gather together in one all things in Christ,
both which are in heaven, and which are on earth;

5.

Even in him:
in whom also we have obtained an inheritance,
being predestinated according to the purpose of him
who worketh all things after the counsel of his own will:

That we should be to the praise of his glory,
who first trusted in Christ.

6.

In whom ye also *trusted*,
after that ye heard the word of truth, the gospel of your salvation:

in whom also after that ye believed,
ye were sealed with that holy Spirit of promise,

Which is the earnest of our inheritance
until the redemption of the purchased possession,
unto the praise of his glory.

7.

Wherefore I also,
after I heard of your faith in the Lord Jesus, and love unto all the saints,

Cease not to give thanks for you, making mention of you in my prayers;

That the God of our Lord Jesus Christ, the Father of glory,
may give unto you the spirit of wisdom and revelation in the knowledge of him:

8.

The eyes of your understanding being enlightened;

that ye may know what is the hope of his calling,
and what the riches of the glory of his inheritance in the saints,

And what *is* the exceeding greatness of his power to us-ward who believe,
according to the working of his mighty power,

9.

Which he wrought in Christ, when he raised him from the dead,
and set *him* at his own right hand in the heavenly *places*,

Far above all principality, and power,
and might, and dominion, and every name that is named,
not only in this world, but also in that which is to come:

10.

And hath put all *things* under his feet,
and gave him *to be* the head over all *things* to the church,

Which is his body,
the fulness of him that filleth all in all.

11.

And you *hath he quickened*,
who were dead in trespasses and sins;

Wherein in time past ye walked according to the course of this world,
according to the prince of the power of the air,
the spirit that now worketh in the children of disobedience:

12.

Among whom also we all had our conversation in times past in the lusts of our flesh,
fulfilling the desires of the flesh and of the mind;
and were by nature the children of wrath, even as others.

But God, who is rich in mercy,
for his great love wherewith he loved us,

Even when we were dead in sins,
hath quickened us together with Christ, (by grace ye are saved;)

13.

And hath raised *us* up together,
and made *us* sit together in heavenly *places* in Christ Jesus:

That in the ages to come he might shew the exceeding riches of his grace
in *his* kindness toward us through Christ Jesus.

14.

For by grace are ye saved through faith;
and that not of yourselves:
it is the gift of God:

Not of works, lest any man should boast.

For we are his workmanship,
created in Christ Jesus unto good works,
which God hath before ordained that we should walk in them.

15.

Wherefore remember,
that ye *being* in time past Gentiles in the flesh,

who are called 'Uncircumcision'
by that which is called the 'Circumcision' in the flesh made by hands;

16.

That at that time ye were without Christ,
being aliens from the commonwealth of Israel,

and strangers from the covenants of promise, .
having no hope, and without God in the world:

But now in Christ Jesus
ye who sometimes were far off are made nigh by the blood of Christ.

17.

For he is our peace, who hath made both one,
and hath broken down the middle wall of partition *between us*;

Having abolished in his flesh the enmity,
even the law of commandments *contained* in ordinances;

for to make in himself of twain one new man,
so making peace;

18.

And that he might reconcile both unto God in one body by the cross,
having slain the enmity thereby:

And came and preached peace to you which were afar off,
and to them that were nigh.

For through him we both have access by one Spirit unto the Father.

19.

Now therefore ye are no more strangers and foreigners,
but fellowcitizens with the saints, and of the household of God;

And are built upon the foundation of the apostles and prophets,
Jesus Christ himself being the chief corner *stone*;

20.

In whom all the building fitly framed together groweth unto an holy temple in the Lord:

In whom ye also are builded together for an habitation of God through the Spirit.

EPHESIANS 3

21.

For this cause I, Paul,
the prisoner of Jesus Christ for you Gentiles,

If ye have heard of the dispensation of the grace of God
which is given me to you-ward:

How that by revelation he made known unto me the mystery;

22.

(as I wrote afore in few words,
Whereby, when ye read,
ye may understand my knowledge in the mystery of Christ)

Which in other ages was not made known unto the sons of men,
as it is now revealed unto his holy apostles and prophets by the Spirit;

23.

That the Gentiles should be fellowheirs, and of the same body,
and partakers of his promise in Christ by the gospel:

Whereof I was made a minister,
according to the gift of the grace of God
given unto me by the effectual working of his power.

24.

Unto me, who am less than the least of all saints, is this grace given,
that I should preach among the Gentiles the unsearchable riches of Christ;

And to make all *men* see what *is* the fellowship of the mystery,

25.

which from the beginning of the world hath been hid in God,
who created all things by Jesus Christ:

To the intent that now unto the principalities and powers in heavenly *places*
might be known by the church the manifold wisdom of God,

26.

According to the eternal purpose
which he purposed in Christ Jesus our Lord:

In whom we have boldness and access with confidence by the faith of him.

27.

Wherefore I desire that ye faint not at my tribulations for you,
which is your glory.

For this cause I bow my knees unto the Father of our Lord Jesus Christ,
Of whom the whole family in heaven and earth is named,

28.

That he would grant you, according to the riches of his glory,
to be strengthened with might by his Spirit in the inner man;

That Christ may dwell in your hearts by faith;
that ye, being rooted and grounded in love,

29.

May be able to comprehend with all saints
what *is* the breadth, and length, and depth, and height;

And to know the love of Christ, which passeth knowledge,
that ye might be filled with all the fulness of God.

30.

Now unto him that is able to do exceeding abundantly above all that we ask or think,
according to the power that worketh in us,

Unto him *be* glory in the church
by Christ Jesus throughout all ages, world without end.

Amen.

EPHESIANS 4 - 5:16

31.

I therefore, the prisoner of the Lord,
beseech you that ye walk worthy of the vocation wherewith ye are called,

With all lowliness and meekness,
with [*patience*], forbearing one another in love;

32.

Endeavouring to keep the unity of the Spirit in the bond of peace,

One body, and one Spirit,
even as ye are called in one hope of your calling;

33.

One Lord,
one faith, one baptism,

One God and Father of all,
who *is* above all,
and through all, and in you all.

34.

But unto every one of us is given grace
according to the measure of the gift of Christ.

Wherefore he saith,

When he ascended up on high,
he led captivity captive, and gave gifts unto men.

35.

(Now that he ascended,
what is it but that he also descended first into the lower parts of the earth?

He that descended is the same also
that ascended up far above all heavens, that he might fill all things.)

36.

And he gave some, apostles;
and some, prophets;

and some, evangelists;
and some, pastors and teachers;

37.

For the perfecting of the saints,
for the work of the ministry, [*and*] for the edifying of the body of Christ:

Till we all come in the unity of the faith,
and of the knowledge of the Son of God, unto a perfect man,
unto the measure of the stature of the fulness of Christ:

38.

That we *henceforth* be no more children,
tossed to and fro, and carried about with every wind of doctrine,

by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

39.

But speaking the truth in love, may grow up into him in all things,
which is the head, *even* Christ:

40.

From whom the whole body fitly joined together and compacted
by that which every joint supplieth,

according to the effectual working in the measure of every part,
maketh increase of the body unto the edifying of itself in love.

41.

This I say therefore, and testify in the Lord,
that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

42.

Having the understanding darkened,

being alienated from the life of God through the ignorance that is in them,
because of the blindness of their heart:

43.

Who being past feeling have given themselves over unto lasciviousness, *[lusts]*
to work all uncleanness with greediness.

But ye have not so learned Christ;

If so be that ye have heard him, and have been taught by him,
as the truth is in Jesus:

44.

That ye put off concerning the former conversation the old man,
which is corrupt according to the deceitful lusts;

And be renewed in the spirit of your mind;

45.

And that ye put on the new man,
which after God is created in righteousness and true holiness.

Wherefore putting away lying, speak every man truth with his neighbour:
for we are members one of another.

46.

Be ye angry, and sin not:
let not the sun go down upon your wrath:

Neither give place to the devil.

47.

Let him that stole steal no more:
but rather let him labour,

working with *his* hands the thing which is good,

that he may have to give to him that needeth.

48.

Let no corrupt communication proceed out of your mouth,
but that which is good to the use of edifying,
that it may minister grace unto the hearers.

And grieve not the holy Spirit of God,
whereby ye are sealed unto the day of redemption.

49.

Let all bitterness,
and wrath, and anger,

and clamour, and evil speaking,
be put away from you, with all malice:

50.

And be ye kind one to another,
tenderhearted, forgiving one another,
even as God for Christ's sake hath forgiven you.

EPHESIANS 5

51.

Be ye therefore followers of God, as dear children;
And walk in love, as Christ also hath loved us,

and hath given himself for us an offering
and a sacrifice to God for a sweetsmelling savour.

52.

But fornication, and all uncleanness,
or covetousness,

let it not be once named among you, as becometh saints;

53.

Neither filthiness, nor foolish talking,
nor jesting,

which are not convenient:
but rather giving of thanks.

54.

For this ye know, that no whoremonger,
nor unclean person,

nor covetous man, who is an idolater,
hath any inheritance in the kingdom of Christ and of God.

55.

Let no man deceive you with vain words:

for because of these things
cometh the wrath of God upon the children of disobedience.

56.

Be not ye therefore partakers with them.

For ye were sometimes darkness,
but now *are ye* light in the Lord:

57.

walk as children of light:

(For the fruit of the Spirit
is in all goodness and righteousness and truth;)

Proving what is acceptable unto the Lord.

58.

And have no fellowship with the unfruitful works of darkness,
but rather reprove *them*.

For it is a shame even to speak of those things which are done of them in secret.

59.

But all things that are reprov'd are made manifest by the light:
for whatsoever doth make manifest is light.

Wherefore he saith, Awake thou that sleepest,
and arise from the dead, and Christ shall give thee light.

60.

See then that ye walk circumspectly,
not as fools, but as wise,

[5:16] Redeeming the time [*wisely*], because the days are evil.

EPHESIANS 5:17 - 6

61.

[5:17] Wherefore be ye not unwise,
but understanding what the will of the Lord *is*.

And be not drunk with wine, wherein is excess;
but be filled with the Spirit;

62.

Speaking to yourselves in psalms and hymns and spiritual songs,
singing and making melody in your heart to the Lord;

63.

Giving thanks always for all things unto God and the Father
in the name of our Lord Jesus Christ;

Submitting yourselves one to another in the fear of God.

64.

Wives,
submit yourselves unto your own husbands, as unto the Lord.

For the husband is the head of the wife,
even as Christ is the head of the church: and he is the saviour of the body.

Therefore as the church is subject unto Christ,
so let the wives be to their own husbands in every thing.

65.

Husbands, love your wives,
even as Christ also loved the church, and gave himself for it;

That he might sanctify and cleanse it with the washing of water by the word,

66.

That he might present it to himself a glorious church,
not having spot, or wrinkle, or any such thing;

but that it should be holy and without blemish.

67.

So ought men to love their wives as their own bodies.

He that loveth his wife loveth himself.

68.

For no man ever yet hated his own flesh;
but nourisheth and cherisheth it, even as the Lord the church:

For we are members of his body,
of his flesh, and of his bones.

69.

For this cause shall a man leave his father and mother,
and shall be joined unto his wife, and they two shall be one flesh.

This is a great mystery:
but I speak concerning Christ and the church.

70.

Nevertheless let every one of you in particular so love his wife even as himself;
and the wife *see* that she reverence *her* husband.

EPHESIANS 6

71.

Children, obey your parents in the Lord:
for this is right.

Honour thy father and mother;
(which is the first commandment with promise;)

That it may be well with thee, and thou mayest live long on the earth.

72.

And, ye fathers, provoke not your children to wrath:
but bring them up in the nurture and admonition of the Lord.

73.

Servants, be obedient to them that are *your* masters according to the flesh,
with fear and trembling, in singleness of your heart, as unto Christ;

Not with eyeservice, as menpleasers;
but as the servants of Christ, doing the will of God from the heart;

74.

With good will doing service, as to the Lord, and not to men:

Knowing that whatsoever good thing any man doeth,
the same shall he receive of the Lord, whether *he be* bond or free.

75.

And, ye masters, do the same things unto them, forbearing threatening:

knowing that your Master also is in heaven;
neither is there respect of persons with him.

76.

Finally, my brethren,
be strong in the Lord, and in the power of his might.

77.

Put on the whole armour of God,
that ye may be able to stand against the wiles of the devil.

78.

For we wrestle not against flesh and blood,
but against principalities, against powers,

against the rulers of the darkness of this world,
against spiritual wickedness in high *places*.

79.

Wherefore take unto you the whole armour of God,
that ye may be able to withstand in the evil day, and having done all, to stand.

80.

Stand therefore,
having your loins girt about with truth,
and having on the breastplate of righteousness;

81.

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith,
wherewith ye shall be able to quench all the fiery darts of the wicked.

82.

And take the helmet of salvation,
and the sword of the Spirit, which is the word of God:

Praying always with all prayer and supplication in the Spirit,
and watching thereunto with all perseverance and supplication for all saints;

83.

And for me, that utterance may be given unto me, that I may open my mouth boldly,
to make known the mystery of the gospel,

For which I am an ambassador in bonds:
that therein I may speak boldly, as I ought to speak.

84.

But that ye also may know my affairs, *and* how I do,
Tychicus, a beloved brother and faithful minister in the Lord,
shall make known to you all things:

Whom I have sent unto you for the same purpose,
that ye might know our affairs, and *that* he might comfort your hearts.

85.

Peace *be* to the brethren, and love with faith,
from God the Father and the Lord Jesus Christ.

Grace *be* with all them that love our Lord Jesus Christ in sincerity.

Amen

PHILIPPIANS 1-2

Written with Timothy and the scribe Epaphroditus, to the Roman provincial capital city located to the west of Troy. Paul is philosophical around the time of the trial of Peter.

Philip the II was the father of Alexander the Great, circa 350 BC, one generation after the trial of Socrates and the Academy of Plato.

'Caesarea Philippi' was a strategic Roman town located at the source of the Jordan River, and situated at the foot of Mt. Hermon, the largest mountain of Lebanon.

1.

Paul and Timotheus, the servants of Jesus Christ,
to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

Grace *be* unto you, and peace,
from God our Father, and *from* the Lord Jesus Christ.

2.

I thank my God upon every remembrance of you,

Always in every prayer of mine for you all
making request with joy,

For your fellowship in the gospel from the first day until now;

3.

Being confident of this very thing,
that he which hath begun a good work in you
will perform *it* until the day of Jesus Christ:

Even as it is meet for me to think this of you all,

4.

because I have you in my heart;

inasmuch as both in my bonds,
and in the defence and confirmation of the gospel,
ye all are partakers of my grace.

5.

For God is my record,
how greatly I long after you all in the bowels of Jesus Christ.

And this I pray,
that your love may abound yet more and more in knowledge and *in* all judgment;

6.

That ye may approve things that are excellent;
that ye may be sincere and without offence till the day of Christ;

Being filled with the fruits of righteousness,
which are by Jesus Christ, unto the glory and praise of God.

7.

But I would ye should understand, brethren,
that the things *which happened* unto me
have fallen out rather unto the furtherance of the gospel;

So that my bonds in Christ are manifest in all the palace, and in all other *places*;

8.

And many of the brethren in the Lord,
waxing confident by my bonds, are much more bold to speak the word without fear.

Some indeed preach Christ even of envy and strife;
and some also of good will:

9.

The one preach Christ of contention,
not sincerely, supposing to add affliction to my bonds:

But the other of love,
knowing that I am set for the defence of the gospel.

10.

What then?
notwithstanding, every way,

whether in pretence, or in truth,
Christ is preached;

and I therein do rejoice,
yea, and will rejoice.

11.

For I know that this shall turn to my salvation through your prayer,
and the supply of the Spirit of Jesus Christ,

According to my earnest expectation and *my* hope,
that in nothing I shall be ashamed,

but *that* with all boldness, as always,

12.

so now also Christ shall be magnified in my body,
whether *it be* by life, or by death.

For to me to live *is* Christ, and to die *is* gain.

But if I live in the flesh, this *is* the fruit of my labour:
yet what I shall choose I wot not.

13.

For I am in a strait betwixt two,
having a desire to depart, and to be with Christ;
which is far better:

Nevertheless to abide in the flesh *is* more needful for you.

14.

And having this confidence,
I know that I shall abide and continue with you all for your furtherance and joy of faith;

That your rejoicing may be more abundant in Jesus Christ for me
by my coming to you again.

15.

Only let your conversation be as it becometh the gospel of Christ:

that whether I come and see you, or else be absent,
I may hear of your affairs, that ye stand fast in one spirit,
with one mind striving together for the faith of the gospel;

16.

And in nothing terrified by your adversaries:

which is to them an evident token of perdition,
but to you of salvation, and that of God.

17.

For unto you it is given in the behalf of Christ,
not only to believe on him, but also to suffer for his sake;

Having the same conflict which ye saw in me,
and now hear *to be* in me.

PHILIPPIANS 2

18.

If *there be* therefore any consolation in Christ,
if any comfort of love,

if any fellowship of the Spirit,
if any bowels and mercies,

19.

Fulfil ye my joy, that ye be likeminded,
having the same love, *being* of one accord, of one mind.

Let nothing be done through strife or vainglory;
but in lowliness of mind let each esteem other better than themselves.

20.

Look not every man on his own things,
but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus:

21.

Who, being in the form of God,
thought it not robbery to be equal with God:

But made himself of no reputation,
and took upon him the form of a servant, and was made in the likeness of men:

22.

And being found in fashion as a man, he humbled himself,
and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him,
and given him a name which is above every name:

23.

That at the name of Jesus every knee should bow,

of *things* in heaven,
and *things* in earth,
and *things* under the earth;

And *that* every tongue should confess that Jesus Christ *is* Lord,
to the glory of God the Father.

24.

Wherefore, my beloved,
as ye have always obeyed,

not as in my presence only,
but now much more in my absence,

25.

work out your own salvation with fear and trembling.

For it is God which worketh in you
both to will and to do of *his* good pleasure.

26.

Do all things without murmurings and disputings:

That ye may be blameless and harmless,
the sons of God, without rebuke,

in the midst of a crooked and perverse nation,
among whom ye shine as lights in the world;

27.

Holding forth the word of life;

that I may rejoice in the day of Christ,
that I have not run in vain, neither laboured in vain.

28.

Yea, and if I be offered upon the sacrifice and service of your faith,
I joy, and rejoice with you all.

For the same cause also do ye joy, and rejoice with me.

29.

But I trust in the Lord Jesus to send Timotheus shortly unto you,
that I also may be of good comfort, when I know your state.

For I have no man likeminded, who will naturally care for your state.

30.

For all seek their own, not the things which are Jesus Christ's.

But ye know the proof of him, that,
as a son with the father, he hath served with me in the gospel.

31.

Him therefore I hope to send presently,
so soon as I shall see how it will go with me.

But I trust in the Lord that I also myself shall come shortly.

32.

Yet I supposed it necessary to send to you Epaphroditus,
my brother, and companion in labour, and fellowsoldier,
but your messenger, and he that ministered to my wants.

For he longed after you all, and was full of heaviness,
because that ye had heard that he had been sick.

33.

For indeed he was sick nigh unto death:
but God had mercy on him;

and not on him only, but on me also,
lest I should have sorrow upon sorrow.

34.

I sent him therefore the more carefully,
that, when ye see him again, ye may rejoice,
and that I may be the less sorrowful.

35.

Receive him therefore in the Lord with all gladness;
and hold such in reputation:

Because for the work of Christ he was nigh unto death,
not regarding his life, to supply your lack of service toward me.

PHILIPPIANS 3-4

36.

Finally, my brethren, rejoice in the Lord.

To write the same things to you,
to me indeed *is* not grievous, but for you *it is* safe.

37.

Beware of dogs, beware of evil workers,
beware of the concision.

38.

For we are the circumcision,

which worship God in the spirit,
and rejoice in Christ Jesus,
and have no confidence in the flesh.

39.

Though I might also have confidence in the flesh.

If any other man thinketh
that he hath whereof he might trust in the flesh, I more:

40.

Circumcised the eighth day,
of the stock of Israel, *of* the tribe of Benjamin,

an Hebrew of the Hebrews;
as touching the law, a Pharisee;

41.

Concerning zeal, persecuting the church;

touching the righteousness which is in the law, blameless.

But what things were gain to me,
those I counted loss for Christ.

42.

Yea doubtless, and I count all things *but* loss
for the excellency of the knowledge of Christ Jesus my Lord:

for whom I have suffered the loss of all things,
and do count them *but* dung,

43.

that I may win Christ, and be found in him,
not having mine own righteousness, which is of the law,

but that which is through the faith of Christ,
the righteousness which is of God by faith:

44.

That I may know him, and the power of his resurrection,
and the fellowship of his sufferings,
being made conformable unto his death;

If by any means I might attain unto the resurrection of the dead.

45.

Not as though I had already attained, either were already perfect:

but I follow after, if that I may apprehend
that for which also I am apprehended of Christ Jesus.

46.

Brethren, I count not myself to have apprehended:
but *this* one thing *I do*,

forgetting those things which are behind,
and reaching forth unto those things which are before,

I press toward the mark for the prize of the high calling of God in Christ Jesus.

47.

Let us therefore, as many as be perfect, be thus minded:

and if in any thing ye be otherwise minded,
God shall reveal even this unto you.

48.

Nevertheless, whereto we have already attained,
let us walk by the same rule, let us mind the same thing.

Brethren, be followers together of me,
and mark them which walk so as ye have us for an ensample.

49.

(For many walk, of whom I have told you often, and now tell you even weeping,
that they are the enemies of the cross of Christ:

Whose end *is* destruction, whose God *is their* belly,
and *whose* glory *is* in their shame, who mind earthly things.)

50.

For our conversation is in heaven;
from whence also we look for the Saviour, the Lord Jesus Christ:

Who shall change our vile body,
that it may be fashioned like unto his glorious body,
according to the working whereby he is able even to subdue all things unto himself.

PHILIPPIANS 4

51.

Therefore, my brethren dearly beloved and longed for,
my joy and crown,
so stand fast in the Lord, *my* dearly beloved.

I beseech Euodias, and beseech Syntyche,
that they be of the same mind in the Lord.

[Clement and James?]

52.

And I intreat thee also, true yokefellow,
help those women which laboured with me in the gospel,

with Clement also,
and *with* other my fellowlabourers, whose names *are* in the book of life.

53.

Rejoice in the Lord alway:
and again I say, Rejoice.

Let your moderation be known unto all men.
The Lord *is* at hand.

54.

Be careful for nothing; *[Be careful in everything?]*

but in every thing by prayer and supplication with thanksgiving
let your requests be made known unto God.

And the peace of God, which passeth all understanding,
shall keep your hearts and minds through Christ Jesus.

55.

Finally, brethren,
whatsoever things are true,
whatsoever things *are* honest,

whatsoever things *are* just,
whatsoever things *are* pure,

56.

whatsoever things *are* lovely,
whatsoever things *are* of good report;

if *there be* any virtue,
and if *there be* any praise,

think on these things.

57.

Those things,
which ye have both learned, and received,
and heard, and seen in me,

do:
and the God of peace shall be with you.

58.

But I rejoiced in the Lord greatly,
that now at the last your care of me hath flourished again;

wherein ye were also careful, but ye lacked opportunity.

Not that I speak in respect of want:
for I have learned, in whatsoever state I am, *therewith* to be content.

59.

I know both how to be abased, and I know how to abound:

every where and in all things
I am instructed both to be full and to be hungry,
both to abound and to suffer need.

60.

I can do all things through Christ which strengtheneth me.

Notwithstanding ye have well done,
that ye did communicate with my affliction.

61.

Now ye Philippians know also,
that in the beginning of the gospel, when I departed from Macedonia,

no church communicated with me
as concerning giving and receiving, but ye only.

62.

For even in Thessalonica ye sent once and again unto my necessity.

Not because I desire a gift:
but I desire fruit that may abound to your account.

63.

But I have all, and abound:

I am full,
having received of Epaphroditus the things *which were sent* from you,

an odour of a sweet smell,
a sacrifice acceptable, well-pleasing to God.

64.

But my God shall supply all your need
according to his riches in glory by Christ Jesus.

Now unto God and our Father
be glory for ever and ever.

Amen.

65.

Salute every saint in Christ Jesus.

The brethren which are with me greet you.

All the saints salute you,
chiefly they that are of Caesar's household.

The grace of our Lord Jesus Christ *be* with you all.

Amen

PHILEMON 1

Written from Rome, to the Colossian lord Philemon, regarding the scribe Onesimus, a servant Paul had converted to faith while he was imprisoned in Rome. The letter also implies a plea for the liberty of both Peter and Paul at the time of Peter's trial in Caesarea, which will affect the outcome of Paul's ordeal.

'Philea' is the Greek word for brotherly love. The Romans of the city of Philippi, located near Troy in northern Greece, were mainly supportive of the Christians.

1.

Paul, a prisoner of Jesus Christ, and Timothy *our* brother,

unto Philemon our dearly beloved, and fellowlabourer,

And to *our* beloved Apphia,
and Archippus our fellowsoldier, and to the church in thy house:

[Clement?]

2.

Grace to you, and peace,
from God our Father and the Lord Jesus Christ.

3.

I thank my God, making mention of thee always in my prayers,

Hearing of thy love and faith,
which thou hast toward the Lord Jesus, and toward all saints;

4.

That the communication of thy faith may become effectual
by the acknowledging of every good thing which is in you in Christ Jesus.

For we have great joy and consolation in thy love,
because the bowels of the saints are refreshed by thee, brother.

5.

Wherefore, though I might be much bold in Christ
to enjoin thee that which is convenient,

Yet for love's sake I rather beseech *thee*,

being such an one as Paul the aged,
and now also a prisoner of Jesus Christ.

6.

I beseech thee for my son Onesimus,
whom I have begotten in my bonds:

Which in time past was to thee unprofitable,
but now profitable to thee and to me:

7.

Whom I have sent again:
thou therefore receive him, that is, mine own bowels:

Whom I would have retained with me,
that in thy stead he might have ministered unto me in the bonds of the gospel:

8.

But without thy mind would I do nothing;
that thy benefit should not be as it were of necessity, but willingly.

For perhaps he therefore departed for a season,
that thou shouldest receive him for ever;

9.

Not now as a servant, but above a servant,
a brother beloved, specially to me,
but how much more unto thee, both in the flesh, and in the Lord?

10.

If thou count me therefore a partner, receive him as myself.

If he hath wronged thee, or oweth *thee* ought,
put that on mine account;

11.

I, Paul, have written *it* with mine own hand,
I will repay *it*:

albeit I do not say to thee how thou owest unto me even thine own self besides.

12.

Yea, brother, let me have joy of thee in the Lord:
refresh my bowels in the Lord.

13.

Having confidence in thy obedience I wrote unto thee,
knowing that thou wilt also do more than I say.

But withal prepare me also a lodging:
for I trust that through your prayers I shall be given unto you.

14.

There salute thee Epaphras,
my fellowprisoner in Christ Jesus;

Marcus, Aristarchus, Demas, Lucas,
my fellowlabourers.

15.

The grace of our Lord Jesus Christ *be* with your spirit.

Amen

COLOSSIANS 1 - 2:19

Colossae and Laodicea were the early center of church government, thus Paul writes also to church officials, and presumably Tecla. Some of Peter's preachings are apparently utilized via Clement. Written from Rome to the Colossians, by Tychicus [Timothy?] and Onesimus, the servant of Philemon.

1.

Paul, an apostle of Jesus Christ by the will of God,
and Timotheus *our* brother,

To the saints and faithful brethren in Christ which are at Colosse:

2.

Grace *be* unto you, and peace,
from God our Father and the Lord Jesus Christ.

3.

We give thanks to God and the Father of our Lord Jesus Christ,
praying always for you,

Since we heard of your faith in Christ Jesus,
and of the love *which ye have* to all the saints,

4.

For the hope which is laid up for you in heaven,
whereof ye heard before in the word of the truth of the gospel;

Which is come unto you, as *it is* in all the world;
and bringeth forth fruit, as *it doth* also in you,

5.

since the day ye heard *of it*, and knew the grace of God in truth:

As ye also learned of [*from*] Epaphras our dear fellowservant,
who is for you a faithful minister of Christ;

Who also declared unto us your love in the Spirit.

6.

For this cause we also,
since the day we heard *it*, do not cease to pray for you,

and to desire that ye might be filled with the knowledge of his will
in all wisdom and spiritual understanding;

7.

That ye might walk worthy of the Lord unto all pleasing,
being fruitful in every good work, and increasing in the knowledge of God;

Strengthened with all might, according to his glorious power,
unto all patience and longsuffering with joyfulness;

8.

Giving thanks unto the Father,
which hath made us meet to be partakers of the inheritance of the saints in light:

Who hath delivered us from the power of darkness,
and hath translated *us* into the kingdom of his dear Son:

9.

In whom we have redemption through his blood,
even the forgiveness of sins:

Who is the image of the invisible God,
the firstborn of every creature:

10.

For by him were all things created,
that are in heaven, and that are in earth,
visible and invisible,

whether *they be* thrones, or dominions,
or principalities, or powers:

11.

all things were created by him, and for him:

And he is before all things,
and by him all things consist.

12.

And he is the head of the body, the church:

who is the beginning, the firstborn from the dead;
that in all *things* he might have the preeminence.

13.

For it pleased *the Father* that in him should all fulness dwell;

And, having made peace through the blood of his cross,
by him to reconcile all things unto himself;

by him, *I say*,
whether *they be* things in earth, or things in heaven.

14.

And you, that were sometime alienated
and enemies in *your* mind by wicked works,

yet now hath he reconciled,
in the body of his flesh through death,
to present you holy and unblameable and unproveable in his sight:

15.

If ye continue in the faith grounded and settled,
and *be* not moved away from the hope of the gospel,

which ye have heard, *and* which was preached to every creature which is under heaven;

16.

Whereof I Paul am made a minister;

Who now rejoice in my sufferings for you,
and fill up that which is behind of the afflictions of Christ
in my flesh for his body's sake, which is the church:

17.

Whereof I am made a minister,
according to the dispensation of God which is given to me for you,
to fulfil the word of God;

Even the mystery which hath been hid from ages and from generations,
but now is made manifest to his saints:

18.

To whom God would make known
what *is* the riches of the glory of this mystery among the Gentiles;

which is Christ in you,
the hope of glory, whom we preach,

19.

warning every man,
and teaching every man in all wisdom;
that we may present every man perfect in Christ Jesus:

Whereunto I also labour,
striving according to his working, which worketh in me mightily.

COLOSSIANS 2

20.

For I [*wished*] that ye knew what great conflict I have for you, and *for* them at Laodicea,
and *for* as many as have not seen my face in the flesh;

That their hearts might be comforted,

21.

being knit together in love,
and unto all riches of the full assurance of understanding,

to the acknowledgement of the mystery of God,
and of the Father, and of Christ;

In whom are hid all the treasures of wisdom and knowledge.

22.

And this I say,
lest any man should beguile you with enticing words.

For though I be absent in the flesh,
yet am I with you in the spirit,

joying and beholding your order,
and the stedfastness of your faith in Christ.

23.

As ye have therefore received Christ Jesus the Lord,
so walk ye in him:

Rooted and built up in him,
and stablished in the faith, as ye have been taught,
abounding therein with thanksgiving.

24.

Beware lest any man spoil you through philosophy and vain deceit,
after the tradition of men,

after the rudiments of the world, and not after Christ.
For in him dwelleth all the fulness of the Godhead bodily.

25.

And ye are complete in him,
which is the head of all principality and power:

In whom also ye are circumcised with the circumcision made without hands,
in putting off the body of the sins of the flesh by the circumcision of Christ:

26.

Buried with him in baptism,
wherein also ye are risen with *him*

through the faith of the operation of God,
who hath raised him from the dead.

And you, being dead in your sins and the uncircumcision of your flesh,
hath he quickened together with him,

27.

having forgiven you all trespasses;

Blotting out the handwriting of ordinances that was against us, which was contrary to us,
and took it out of the way, nailing it to his cross;

And having spoiled principalities and powers,
he made a shew of them openly, triumphing over them in it.

28.

Let no man therefore judge you in meat, or in drink,
or in respect of an holyday, or of the new moon, or of the sabbath *days*:

Which are a shadow of things to come;
but the body *is* of Christ.

29.

Let no man beguile you of your reward
in a voluntary humility and worshipping of angels,

intruding into those things which he hath not seen,
vainly puffed up by his fleshly mind,

30.

[2:19] And not holding the Head,
from which all the body by joints and bands having nourishment ministered, and knit together,
increaseth with the increase of God.

COLOSSIANS 2:20 - 4

31.

[2:20] Wherefore if ye be dead with Christ from the rudiments of the world,

why, as though living in the world,
are ye subject to ordinances,
after the commandments and doctrines of men?

32.

(Touch not; taste not; handle not;
which all are to perish with the using;)

Which things have indeed a shew of wisdom in will
worship, and humility, and neglecting of the body;
not in any honour to the satisfying of the flesh.

COLOSSIANS 3

33.

If ye then be risen with Christ,
seek those things which are above,
where Christ sitteth on the right hand of God.

Set your affection on things above, not on things on the earth.

34.

For ye are dead, and your life is hid with Christ in God.

When Christ, *who is* our life,
shall appear, then shall ye also appear with him in glory.

35.

Mortify therefore your members which are upon the earth;

fornication, uncleanness,
inordinate affection,

evil concupiscence,
and covetousness, which is idolatry:

36.

For which things' sake the wrath of God cometh on the children of disobedience:

In the which ye also walked some time,
when ye lived in them.

37.

But now ye also put off all these;
anger, wrath,

malice, blasphemy,
filthy communication out of your mouth.

38.

Lie not one to another,
seeing that ye have put off the old man with his deeds;

And have put on the new *man*,
which is renewed in knowledge after the image of him that created him:

39.

Where there is neither Greek nor Jew,
circumcision nor uncircumcision,

Barbarian, Scythian,
bond *nor* free:

but Christ *is* all, and in all.

40.

Put on therefore,
as the elect of God, holy and beloved,

bowels of mercies, kindness,

humbleness of mind,
meekness, longsuffering;

41.

Forbearing one another, and forgiving one another,
if any man have a quarrel against any:

even as Christ forgave you,
so also *do* ye.

And above all these things *put on* charity,
which is the bond of perfectness.

42.

And let the peace of God rule in your hearts,
to the which also ye are called in one body;

and be ye thankful,

43.

Let the word of Christ dwell in you richly in all wisdom;

teaching and admonishing one another
in psalms and hymns and spiritual songs,
singing with grace in your hearts to the Lord.

44.

And whatsoever ye do in word or deed,
do all in the name of the Lord Jesus,
giving thanks to God and the Father by him.

45.

Wives,
submit yourselves unto your own husbands,
as it is fit in the Lord.

46.

Husbands,
love *your* wives,
and be not bitter against them.

47.

Children,
obey *your* parents in all things:
for this is well pleasing unto the Lord.

48.

Fathers,
provoke not your children *to anger*,
lest they be discouraged.

49.

Servants,
obey in all things *your* masters according to the flesh;
not with eyeservice, as menpleasers;
but in singleness of heart, fearing God:

50.

And whatsoever ye do, do *it* heartily,
as to the Lord, and not unto men;

Knowing that of the Lord ye shall receive the reward of the inheritance:
for ye serve the Lord Christ.

51.

But he that doeth wrong shall receive for the wrong which he hath done:
and there is no respect of persons.

52.

[4:1] Masters,
give unto *your* servants that which is just and equal;
knowing that ye also have a Master in heaven.

COLOSSIANS 4

53.

[4:2] Continue in prayer,
and watch in the same with thanksgiving;

54.

Withal praying also for us,
that God would open unto us a door of utterance,

to speak the mystery of Christ,
for which I am also in bonds:

That I may make it manifest,
as I ought to speak.

55.

Walk in wisdom toward them that are without, [*wisdom or money*]
redeeming the time. [*for time is valuable.*]

56.

Let your speech *be* alway with grace,

seasoned with salt,
that ye may know how ye ought to answer every man.

57.

All my state shall Tychicus declare unto you,
who is a beloved brother, and a faithful minister and fellowservant in the Lord:

[Timothy?]

Whom I have sent unto you for the same purpose,

58.

that he might know your estate, and comfort your hearts;

With Onesimus,
a faithful and beloved brother, who is *one* of you.

They shall make known unto you all things which *are done* here.

59.

Aristarchus my fellowprisoner saluteth you,
and Marcus, sister's son to Barnabas,

[Peter?]

(touching whom ye received commandments:
if he come unto you, receive him;)

60.

And Jesus, which is called Justus,
who are of the circumcision.

These only *are my* fellowworkers unto the kingdom of God,
which have been a comfort unto me.

61.

Epaphras, who is *one* of you,
a servant of Christ, saluteth you,

always labouring fervently for you in prayers,
that ye may stand perfect and complete in all the will of God.

For I bear him record, that he hath a great zeal for you,
and them *that are* in Laodicea, and them in Hierapolis.

62.

Luke, the beloved physician,
and Demas, greet you.

Salute the brethren which are in Laodicea,
and Nymphas, and the church which is in his house.

63.

[4:16] And when this epistle is read among you,
cause that it be read also in the church of the Laodiceans;
and that ye likewise read the *epistle* from Laodicea.

64.

And say to Archippus,
Take heed to the ministry which thou hast received in the Lord,
that thou fulfil it.

[Clement?]

The salutation by the hand of me, Paul.
Remember my bonds.

Grace *be* with you. Amen

The Letter of Paul to the Laodiceans

COLOSSIANS, CHAPTER THREE
Divisions 61-75 [Divisions 1-15]

*The letter of Colossians 4:16
[accepted by the Quakers]*

LAODICEANS 1 COLOSSIANS 5

Paul preaches to all the church, via a lecture to the Laodicean friends. After Peter's martyrdom in Caesarea, Paul now faces martyrdom in Rome.

1.

To the brethren which are at Laodicea,
from the Apostle Paul;

an Apostle of Christ Jesus,
not of men, and neither an apostle by men, yet by Christ Jesus,

2.

Grace be to you,
from God the Father and peace from our Lord Jesus Christ.

3.

I thank Christ in every prayer of mine,

that you may continue and persevere in good works,
looking for that which is promised in the day of judgment.

4.

Do not be troubled by the vain speeches
of anyone who perverts the truth,

that they may draw you aside
from the truth of the Gospel which I have preached.

5.

And now God grant that my converts
may attain to a perfect knowledge of the truth of the Gospel,

be beneficent,
and doing good works which accompany salvation.

6.

And now my bonds,
which I suffer in Christ, are manifest,
in which I rejoice and am glad.

7.

For I know that this shall turn to my salvation forever,
which shall be through your prayer and the supply of the Holy Spirit.

8.

Whether I live or die,
to me to live shall be a life to Christ,
to die will be joy.

And our Lord will grant us his mercy,
that you may have the same love, and be like-minded.

9.

Wherefore, my beloved,
as you have heard of the coming of the Lord,

so think and act reverently,
and it shall be to you life eternal;

10.

For it is God who is working in [*and thru*] you;

And do all things without sin,
and what is best.

11.

My beloved, rejoice in the Lord Jesus Christ,
and avoid all filthy lucre.

12.

Let all your requests by made known to God,
and be steady in the doctrine of Christ.

13.

And whatever things are sound and true,
and of good report,

and chaste, and just,
and lovely, these things do.

14.

Those things which you have heard and received,
think on these things, and peace shall be with you.

15.

All the saints salute you.

The grace of our Lord Jesus Christ be with your spirit.

Amen

Cause this Epistle to be read to the Colossians,
and the Epistle of the Colossians to be read among you.

PETER to JAMES 1-3

A letter kept in the church archives, of Peter in prison at Ceasarea, to the younger brother of Jesus, ordained the bishop of the Jerusalem church. Written approximately during Peter's trial, with James' response to the elders at Jerusalem.

1.

Peter to James,

the lord and bishop of the holy Church, under the Father of all,
through Jesus Christ, wishes peace always.

2.

Knowing, my brother,
your eager desire after that which is for the advantage of us all,

I beg and beseech you not to communicate to any one of the Gentiles
the books of my preachings which I sent to you,

[The Preaching of Peter]

nor to any one of our own tribe before trial *[prove their merit]*;

3.

But if any one has been proved and found worthy,
then to commit them to him,
after the manner in which Moses delivered *his books* to the Seventy who succeeded to his chair.

4.

Wherefore also the fruit of that caution appears even till now.

For his countrymen keep the same rule of monarchy and polity everywhere,
being unable in any way to think otherwise,
or to be led out of the way of the much-indicating Scriptures.

5.

For, according to the rule delivered to them,
they endeavour to correct the discordances of the Scriptures,

if any one, haply not knowing the traditions,
is confounded at the various utterances of the prophets.

6.

Wherefore they charge no one to teach,
unless he has first learned how the Scriptures must be used.

And thus they have amongst them one *[universal]* God,
[and] one *[universal]* law,
[and] one *[united]* hope.

7.

In order, therefore, that the like may also happen to those among us as to these Seventy,
give the books of my preachings to our brethren,
with the like mystery of initiation,

8.

that they may indoctrinate those who wish to take part in teaching;
for if it be not so done,
our word of truth will be rent into many opinions.

9.

And this I know, not as being a prophet,
but as already seeing the beginning of this very evil.

10.

For some from among the Gentiles have rejected my legal preaching,
attaching themselves to certain lawless and trifling preaching
of the man who is my enemy.

11.

And these things some have attempted while I am still alive,
to transform my words by certain various interpretations,
in order to *[effect]* the dissolution of the law;
as though I also myself were of such a mind,
but did not freely proclaim it, which God forbid!

12.

For such a thing *[would be]* to act in opposition to the law of God
which was spoken by Moses,
and was borne witness to by our Lord
in respect of its eternal continuance;

13.

for thus he spoke:
*"The heavens and the earth shall pass away,
but one jot or one tittle shall in no wise pass from the law."*

And this He has said, that all things might come to pass.

14.

But these men, professing to know my mind, I know not how,
undertake to explain my words, which they have heard of me,
more intelligently than I who spoke them,
telling their catechumens that this is my meaning,
which indeed I never thought of.

15.

But if, while I am still alive, they dare thus to misrepresent me,
how much more will those who shall come after me dare to do so!

16.

Therefore, that no such thing may happen,
for this end I have prayed and besought you
not to communicate the books of my preaching which I have sent you

to any one,
whether of our own nation or of another nation, before trial;

17.

but if any one, having been tested, has been found worthy,
then to hand them over to him,

according to the initiation of Moses,
by which he delivered *his books* to the Seventy who succeeded to his chair;

18.

in order that thus they may keep the faith,
and everywhere deliver the rule of truth, explaining all things after our tradition;

19.

lest being themselves dragged down by ignorance,
being drawn into error by conjectures after their mind,
they bring others into the like pit of destruction.

20.

Now the things that seemed good to me,
I have fairly pointed out to you;

and what seems good to you,
do you becomingly perform, my lord.

Farewell.

PETER to JAMES 4-5

21.

Therefore James, having read the epistle,
sent for the elders; and having read it to them, said:

"Our Peter has strictly and becomingly charged us
concerning the establishing of the truth,

22.

that we should not communicate the books of his preachings,
which have been sent to us,

to any one at random,

but to one who is good and religious,

and who wishes to teach,
and who is circumcised, and faithful.

23.

And these are not all to be committed to him at once;
that, if he be found injudicious in the first,
the others may not be entrusted to him.

Wherefore let him be proved not less than six years.

24.

And then according to the initiation of Moses,

he *that is to deliver the books* should bring him to a river or a fountain,
which is living water,
where the regeneration of the righteous takes place,

and should make him, not swear
- for that is not lawful -
but to stand by the water and adjure,

as we ourselves, when we were regenerated,
were made to do for the sake of not sinning.

25.

And let him say:
'I take to witness heaven, earth, water,
in which all things are comprehended,

and in addition to all these,

that air also which pervades all things,
and without which I cannot breathe,

26.

that I shall always be obedient to him who gives me the books of the preachings;

and those same books which he may give me,
I shall not communicate to any one [*unworthy*] in any way,

27.

either by writing them, or giving them in writing,
or giving them to a writer, either myself or by another,

or through any other initiation, or trick, or method,

28.

or by keeping them carelessly,

or placing them before *any one*,
or granting him permission *to see them*,

or in any way or manner whatsoever communicating them to another;

29.

unless I shall ascertain one to be worthy,
as I myself have been judged, or even more so,

and that after a probation of not less than six years;
only to one who is religious and good, chosen to teach,

30.

as I have received them, so I will commit them,
doing these things also according to the will of my bishop.

31.

But otherwise,
though he were my son or my brother, or my friend,
or otherwise in any way pertaining to me by kindred,

if he be unworthy,
that I will not vouchsafe the favour to him,
as is not meet;

and I shall neither be terrified by plot,
nor [*bribed*] by gifts.

32.

But if even it should ever seem to me
that the books of the preachings given to me are not true,

I shall not so communicate [*nor commit*] them [*to another*],
but shall give them back.

And when I go abroad, I shall carry them with me,
whatever of them I happen to possess.

33.

But if I be not minded to carry them about with me,
I shall not suffer them to be in my house,

but shall deposit them with my bishop,
having the same faith, and setting out from the same persons *as myself*.

34.

But if it befall me to be sick, and in expectation of death,
and if I be childless, I shall act in the same manner.

But if I die having a son who is not worthy, or not yet capable,
I shall act in the same manner.

35.

For I shall deposit them with my bishop,
in order that if my son, when he grows up,
be worthy of the trust,

he may give them to him as his father's bequest,
according to the terms of this engagement.

36.

And that I shall thus do,
I again call to witness heaven, earth, water, in which all things are enveloped,
and in addition to all these, the all-pervading air,
without which I cannot breathe,

that I shall always be obedient to him who giveth me these books of the preachings,
and shall observe in all things as I have engaged, or even something more.

37.

To me, therefore, keeping this covenant,
there shall be a part with the holy ones;

but to me doing anything contrary to what I have covenanted,
may the universe be hostile to me, and the all-pervading ether,

and the God who is over all,
to whom none is superior, than whom none is greater.

38.

But if even I should come to the acknowledgment of another God,
I now swear by him also, be he or be he not,
that I shall not do otherwise.

39.

And in addition to all these things, if I shall lie,

I shall be accursed living and dying,
and shall be punished with everlasting punishment.

And after this, let him partake of bread and salt
with him who commits them to him."

3RD PETER 5

40.

James having thus spoken,
the elders were in an agony of terror.

Therefore James,
perceiving that they were greatly afraid, said:

"Hear me, brethren and fellow-servants.

41.

If we should give the books to all indiscriminately,
and they should be corrupted by any daring men,
or be perverted by interpretations,

as you have heard that some have already done,
it will remain even for those who really seek the truth,

always to wander in error.

42.

Wherefore it is better that they should be with us,
and that we should communicate them with all the fore-mentioned care
to those who wish to live piously, and to save others.

43.

But if any one, after taking this adjuration, shall act otherwise,
he shall with good reason incur eternal punishment.

For why should not he who is the cause of the destruction of others
not be destroyed himself?"

44.

The elders, therefore, being pleased with the sentiments of James exclaimed,

"Blessed be He who, as foreseeing all things,
has graciously appointed thee as our bishop"

45.

And when they had said this, we all rose up,
and prayed to the Father and God of all, to whom be glory for ever.

Amen

2ND PETER 1 - 2:13

From house arrest in Caesarea, shortly before or after his sentence to death.

1.

Simon Peter, a servant and an apostle of Jesus Christ,
to them that have obtained like precious faith with us
through the righteousness of God and our Saviour Jesus Christ:

2.

Grace and peace be multiplied unto you
through the knowledge of God, and of Jesus our Lord,

According as his divine power hath given unto us
all things that *pertain* unto life and godliness,

through the knowledge of him that hath called us to glory and virtue:

3.

Whereby are given unto us exceeding great and precious promises:

that by these ye might be partakers of the divine nature,
having escaped the corruption that is in the world through lust.

4.

And beside this,
giving all diligence,

add to your faith virtue;
and to virtue knowledge;

And to knowledge temperance;

5.

and to temperance patience;
and to patience godliness;

And to godliness brotherly kindness;
and to brotherly kindness charity.

6.

For if these things be in you, and abound,

they make *you that ye shall* neither be barren nor unfruitful
in the knowledge of our Lord Jesus Christ.

7.

But he that lacketh these things is blind,
and cannot see afar off,
and hath forgotten that he was purged from his old sins.

8.

Wherefore the rather, brethren,
give diligence to make your calling and election sure:

for if ye do these things, ye shall never fall:

For so an entrance shall be ministered unto you abundantly
into the everlasting kingdom of our Lord and Saviour Jesus Christ.

9.

Wherefore I will not be negligent
to put you always in remembrance of these things,
though ye know *them*, and be established in the present truth.

10.

Yea, I think it meet, as long as I am in this tabernacle,
to stir you up by putting *you* in remembrance;

Knowing that shortly I must put off *this* my tabernacle,
even as our Lord Jesus Christ hath shewed me.

11.

Moreover I will endeavour that ye may be able after my decease
to have these things always in remembrance.

For we have not followed cunningly devised fables,
when we made known unto you the power and coming of our Lord Jesus Christ,
but were eyewitnesses of his majesty.

12.

For he received from God the Father honour and glory,
when there came such a voice to him from the excellent glory,

This is my beloved Son, in whom I am well pleased.

13.

And this voice which came from heaven,
we heard when we were with him in the holy mount.

We have also a more sure word of prophecy;

14.

whereunto ye do well that ye take heed,
as unto a light that shineth in a dark place,

until the day dawn,
and the day star arise in your hearts:

15.

Knowing this first,
that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man:
but holy men of God spake *as they were* moved by the Holy Ghost.

16.

But there were false prophets also among the people,
even as there shall be false teachers among you,

who privily shall bring in damnable heresies,
(even denying the Lord that bought them,)

and bring upon themselves swift destruction.

17.

And many shall follow their pernicious ways;
by reason of whom the way of truth shall be evil spoken of.

18.

And through covetousness shall they with feigned words make merchandise of you:

whose judgment now of a long time lingereth not,
and their damnation slumbereth not.

19.

For if God spared not the angels that sinned,
but cast *them* down to hell,

and delivered *them* into chains of darkness,
to be reserved unto judgment;

20.

And spared not the old world,
but saved Noah the eighth *person*, a preacher of righteousness,

bringing in the flood upon the world of the ungodly;

21.

And turning the cities of Sodom and Gomorrha into ashes,

condemned *them* with an overthrow,
making *them* an ensample unto those that after should live ungodly;

22.

And delivered just Lot,
vexed with the filthy conversation of the wicked:

(For that righteous man dwelling among them, in seeing and hearing,
vexed *his* righteous soul from day to day with *their* unlawful deeds;)

23.

The Lord knoweth how to deliver the godly out of temptations,
and to reserve the unjust unto the day of judgment to be punished:

But chiefly them that walk after the flesh in the lust of uncleanness,
and despise government;

24.

Presumptuous *are they*, selfwilled,
they are not afraid to speak evil of dignities.

Whereas angels, which are greater in power and might,
bring not railing accusation against them before the Lord.

25.

But these, as natural brute beasts,
made to be taken and destroyed,

Speak evil of the things that they understand not;
and shall utterly perish in their own corruption;

[2:13] And shall receive the reward of unrighteousness,
as they that count it pleasure to riot in the day time.

The Second Letter of Peter

CHAPTER TWO
Divisions 26-50

2ND PETER 2:13 - 3

26.

Spots *they are* and blemishes,
sporting themselves with their own deceivings while they feast with you;

[2:14] Having eyes full of adultery,
and that cannot cease from sin;

27.

beguiling unstable souls:
an heart they have exercised with covetous practices;

cursed children:
which have forsaken the right way, and are gone astray,

28.

following the way of Balaam *the son of* Bosor,
who loved the wages of unrighteousness;
But was rebuked for his iniquity:

29.

the dumb ass speaking with man's voice
forbad the madness of the *[false]* prophet.

30.

These are wells without water,
clouds that are carried with a tempest;

to whom the mist of darkness is reserved for ever.

31.

For when they speak great swelling *words* of vanity,

they allure through the lusts of the flesh, *through much* wantonness,
those that were clean escaped from them who live in error.

32.

While they promise them liberty,
they themselves are the servants of corruption:

for of whom *[or what]* a man is overcome,
of the same *[person or thing]* is he brought in bondage.

33.

For if after they have escaped the pollutions of the world
through the knowledge of the Lord and Saviour Jesus Christ,

they are again entangled therein, and overcome,
the latter end is worse with them than the beginning.

34.

For it had been better for them
not to have known the way of righteousness,

than, after they have known *it*,
to turn from the holy commandment delivered unto them.

35.

But it is happened unto them according to the true proverb,

The dog *is* turned to his own vomit again;
and the sow that was washed to her wallowing in the mire.

2ND PETER 3

36.

This second epistle, beloved,
I now write unto you;

in which I stir up your pure minds
by way of remembrance:

37.

That ye may be mindful of the words
which were spoken before by the holy prophets,

and of the commandment of us,
the apostles, of the Lord and Saviour:

38.

Knowing this first,
that there shall come in the last days scoffers,
walking after their own lusts,

And saying,
Where is the promise of his coming?

for since the fathers fell asleep,
all things continue as *they were* from the beginning of the creation.

39.

For this they willingly are ignorant of,
that by the word of God,

the heavens were of old,
and the earth standing out of the water and in the water:

Whereby the world that then was,
being overflowed with water, perished:

40.

But the heavens and the earth, which are now,
by the same word are kept in store,
reserved unto fire against the day of judgment
and perdition of ungodly men.

41.

But, beloved, be not ignorant of this one thing,
that one day *is* with the Lord as a thousand years,
and a thousand years as one day.

42.

The Lord is not slack concerning his promise,
as some men count slackness;
but is longsuffering to us-ward,
not willing that any should perish, but that all should come to repentance.

43.

But the day of the Lord will come as a thief in the night;
in the which the heavens shall pass away with a great noise,
and the elements shall melt with fervent heat,
the earth also and the works that are therein shall be burned up.

44.

Seeing then *that* all these things shall be dissolved,
what manner *of persons* ought ye to be
in *all* holy conversation and godliness,

45.

Looking for and hasting unto the coming of the day of God,
wherein the heavens being on fire shall be dissolved,
and the elements shall melt with fervent heat?

Nevertheless we, according to his promise,
look for new heavens and a new earth, wherein dwelleth righteousness.

46.

Wherefore, beloved, seeing that ye look for such things,
be diligent that ye may be found of him in peace,
without spot, and blameless.

47.

And account *that* the longsuffering of our Lord *is* salvation;
even as our beloved brother Paul also
according to the wisdom given unto him
hath written unto you;

48.

As also in all *his* epistles, speaking in them of these things;
in which are some things hard to be understood,
which they that are unlearned and unstable wrest,
as *they do* also the other scriptures,

unto their own destruction.

49.

Ye therefore, beloved, seeing ye know *these things* before,

beware lest ye also, being led away with the error of the wicked,
fall from your own stedfastness.

50.

But grow in grace,
and in the knowledge of our Lord and Saviour Jesus Christ.

To him be glory both now and for ever.

Amen

A letter of Peter, sent to the churches in the name of Jude, the brother of Jesus. Sent also to the Apostles' friends hiding in the church headquarters of AD 45-70 at Antioch and the remote Colossian-Laodicean church.

Plausibly written by Peter from Caesarea, with Jude and Clement, after Peter's martyrdom, concerned that 2nd Peter might be suppressed. Possibly from a speech before the Roman court.

1.

Jude,
the servant of Jesus Christ, and brother of James,

to them that are sanctified by God the Father,
and preserved in Jesus Christ, *and* called:

2.

Mercy unto you,
and peace, and love, be multiplied.

3.

Beloved, I gave all diligence to write unto you of the common salvation,

it was needful for me to write unto you,
and exhort *you* that ye should earnestly contend for the faith
which was once delivered unto the saints.

4.

For there are certain men crept in unawares,
who were before of old ordained to this condemnation,

ungodly men,
turning the grace of our God into lasciviousness, [lust]

and denying the only Lord God,
and our Lord Jesus Christ.

5.

I will therefore put you in remembrance,
though ye once knew this,

how that the Lord, having saved the people out of the land of Egypt,
afterward destroyed them that believed not.

6.

And the angels which kept not their first estate,
but left their own habitation,

he hath reserved in everlasting chains
under darkness unto the judgment of the great day.

7.

Even as Sodom and Gomorrha,
and the cities about them in like manner,

giving themselves over to fornication,
and going after strange flesh,

are set forth for an example,
suffering the vengeance of eternal fire.

8.

Likewise also these *filthy* dreamers defile the flesh,
despise dominion,
and speak evil of dignities.

9.

Yet Michael the archangel,
when contending with the devil he disputed about the body of Moses,

durst not bring against him a railing accusation, but said,
The Lord rebuke thee.

10.

But these speak evil of those things which they know not:

but what they know naturally, as brute beasts,
in those things, they corrupt themselves.

11.

Woe unto them!
for they have gone in the way of Cain,

and ran greedily after the error of Balaam for reward,
and perished in the gainsaying of Core.

12.

These are spots in your feasts of charity,
when they feast with you,

feeding themselves without fear:

13.

clouds *they are* without water,
carried about of winds;

14.

trees whose fruit withereth,
without fruit,

twice dead,
plucked up by the roots;

15.

Raging waves of the sea,
foaming out their own shame;

wandering stars,
to whom is reserved the blackness of darkness for ever.

16.

And Enoch also, the seventh from Adam,
prophesied of these, saying,

Behold, the Lord cometh with ten thousands of his saints,
To execute judgment upon all,

17.

and to convince all that are ungodly among them
of all their ungodly deeds which they have ungodly committed,

and of all their hard *speeches*
which ungodly sinners have spoken against him.

18.

These are murmurers, complainers,
walking after their own lusts;

19.

and their mouth speaketh great swelling *words*,
having men's persons in admiration because of advantage.

20.

But, beloved, remember ye the words which were spoken before
of the apostles of our Lord Jesus Christ;

21.

How that they told you there should be mockers in the last time,
who should walk after their own ungodly lusts.

These be they who separate themselves,
sensual, having not the Spirit.

22.

But ye, beloved, building up yourselves on your most holy faith,
praying in the Holy Ghost,

Keep yourselves in the love of God,
looking for the mercy of our Lord Jesus Christ unto eternal life.

23.

And of some have compassion, making a difference:

And others save with fear, pulling *them* out of the fire;
hating even the garment spotted by the flesh.

24.

Now unto him that is able to keep you from falling,

and to present *you* faultless
before the presence of his glory with exceeding joy,

25.

To the only wise God our Saviour,
be glory and majesty, dominion and power, both now and ever.

Amen

Kept in the church archives, a letter written from Caesarea, after Clement was appointed to the chair of Christ, to rule over the church. The bishop of Rome writes to the bishop of Jerusalem, the younger brother of Jesus.

1.

Clement to James,
the lord, and the bishop of bishops,
who rules Jerusalem, the holy church of the Hebrews,

2.

and the churches everywhere excellently rounded by the providence of God,
with the elders and deacons, and the rest of the brethren.

Peace be always.

3.

Be it known to you, my lord,

that Simon, who, for the sake of the true faith,
and the most sure foundation of his doctrine,

was set apart to be the foundation of the Church,

4.

and for this end was by Jesus Himself, with His truthful mouth,
named Peter, the first-fruits of our Lord,

the first of the apostles;
to whom first the Father revealed the Son;

whom the Christ, with good reason, blessed;

5.

the called, and elect, and associate at table and in the journeyings of Christ;

the excellent and approved disciple, who, as being fittest of all,
was commanded to enlighten the darker part of the world, namely the West,
and was enabled to accomplish it-

6.

and to what extent do I lengthen my discourse,
not wishing to indicate what is sad,
which yet of necessity, though reluctantly, I must tell you-

he himself, by reason of his immense love towards men,
having come as far as Rome,

[disputed by historians]

7.

clearly and publicly testifying, in opposition to the wicked one who withstood him,
that there is to be a good King over all the world,

while saving men by his God-inspired doctrine,
himself, by violence, exchanged this present existence for life.

8.

But about that time, when he was about to die,
the brethren being assembled together,

he suddenly seized my hand, and rose up, and said in presence of the church:

"Hear me, brethren and fellow-servants.

9.

Since, as I have been taught by the Lord and Teacher Jesus Christ,
whose apostle I am,
the day of my death is approaching,

I lay hands upon this Clement as your bishop;

10.

and to him I entrust my chair of discourse,
even to him who has journeyed with me from the beginning to the end,
and thus has heard all my homilies-

who, in a word, having had a share in all my trials,
has been found steadfast in the faith;

11.

whom I have found, above all others,

pious, philanthropic,
pure, learned,
chaste, good,

upright, large-hearted,
and striving generously to bear the ingratitude of some of the catechumens.

12.

Wherefore I communicate to him the power of binding and loosing,
so that with respect to everything which he shall ordain in the earth,
it shall be decreed in the heavens.

For he shall bind what ought to be bound,
and loose what ought to be loosed, as knowing the role of the Church.

13.

Therefore hear him, as knowing that he who grieves the president of the truth,
sins against Christ, and offends the Father of all.

Wherefore he shall not live [*in peace*];
and therefore it becomes him who presides to hold the place of a physician,
and not to cherish the rage of an irrational beast."

14.

While he thus spoke, I knelt to him, and entreated him,
declining the honour and the authority of the chair.

But he answered:

"Concerning this matter do not ask me;
for it has seemed to me to be good that thus it be, and all the more if you decline it.

15.

For this chair has not need of a presumptuous man,
ambitious of occupying it,

but of one pious in conduct and deeply skilled in the word of God.

16.

But show me a better than yourself,
who has travelled more with me,

and has heard more of my discourses,
and has learned better the regulations of the Church,

and I shall not force you to do well against your will.

17,

But it will not be in your power to show me your superior;
f

or you are the choice first-fruits of the multitudes saved through me.

18.

However, consider this further,
that if you do not undertake the administration of the Church,
through fear of the danger of sin,

you may be sure that you sin more,

19.

when you have it in your power to help the godly,
who are, as it were, at sea and in danger,

and will not do so, providing only for your own interest,
and not for the common advantage of all.

20.

But that it behoves you altogether to undertake the danger,

while I do not cease to ask it of you for the help of all,
you well understand.

The sooner, therefore, you consent,
so much the sooner will you relieve me from anxiety.

21.

But I myself also, O Clement,
know the griefs and anxieties, and dangers and reproaches,
that are appointed you from the uninstructed multitudes;

and these you will be able to bear nobly,
looking to the great reward of patience bestowed on you by God.

22.

But also consider this fairly with me:

When has Christ need of your aid?

Now, when the wicked one has sworn war against His bride;

23.

or in the time to come,
when He shall reign victorious, having no need of further help?

Is it not evident to any one who has even the least understanding,
that it is now?

24.

Therefore with all good-will
hasten in the time of the present necessity
to do battle on the side of this good King,

whose character it is to give great rewards after victory.

25.

Therefore take the oversight gladly;
and all the more in good time,

because you have learned from me the administration of the Church,
for the safety of the brethren who have taken refuge with us.

26.

However, I wish, in the presence of all,
to remind you, for the sake of all, of the things belonging to the administration.

27.

It becomes you, living without reproach,
with the greatest earnestness to shake off all the cares of life,

being neither a surety, nor an advocate,
nor involved in any other secular business.

28.

For Christ does not wish to appoint you either a judge or an arbitrator in business,
or negotiator of the secular affairs of the present life,

lest, being confined to the present cares of men,
you should not have leisure by the word of truth
to separate the good among men from the bad.

29.

But let the disciples perform these offices to one another,
and not withdraw you from the discourses which are able to save.

30.

For as it is wicked for you to undertake secular cares,
and to omit the doing of what you have been commanded to do,

so it is sin for every layman,
if they do not stand by one another even in secular necessities.

31.

And if all do not understand to *under* take order *in the church*,
that you be without *the wherewithall to take proper* care
in respect of the things in which you ought to be,

let them learn it from the deacons;
that you may have the care of the Church always,
in order both to your administering it well, and to your holding forth the words of truth.

32.

Now, if you were occupied with secular cares,
you should deceive both yourself and your hearers.

33.

For not being able, on account of occupation,
to point out the things that are advantageous,

both you should be punished,
as not having taught what was profitable,

and they, not having learned,
should perish by reason of ignorance.

34.

Wherefore do you indeed preside over them without occupation,
so as to send forth seasonably the words that are able to save them;

and so let them listen to you,
knowing that whatever the ambassador of the truth shall bind upon earth
is bound also in heaven, and what he shall loose is loosed.

35.

But you shall bind what ought to be bound,
and loose what ought to be loosed.

And these, and such like,
are the things that relate to you as president.

36.

And with respect to the presbyters, take these instructions.

Above all things, let them join the young betimes in marriage,
anticipating the entanglements of youthful lusts.

But neither let them neglect the marriage of those who are already old;
for lust is vigorous even in some old men.

37.

Therefore, lest fornication find a place among you,
and bring upon you a very pestilence,

take precaution, and search,
lest at any time the fire of adultery be secretly kindled among you.

38.

For adultery is a very terrible thing,
even such that it holds the second place in respect of punishment,

the first being assigned to those who are in error,
even although they be chaste.

39.

Wherefore do you, as elders of the Church,
exercise the spouse of Christ to chastity

(by the spouse I mean the body of the Church);

40.

for if she be apprehended to be chaste by her royal Bridegroom,
she shall obtain the greatest honour;

and you, as wedding guests, shall receive great commendation.

41.

But if she be caught having sinned,
she herself indeed shall be cast out;

and you shall suffer punishment,
if at any time her sin has been through your negligence.

42.

Wherefore above all things be careful about chastity;
for fornication has been marked out as a bitter thing in the estimation of God.

43.

But there are many forms of fornication,
as also Clement himself will explain to you.

The first is adultery,
that a man should not enjoy his own wife alone,
or a woman not enjoy her own husband alone.

44.

If any one be chaste,
he is able also to be philanthropic,
on account of which he shall obtain eternal mercy.

For as adultery is a great evil,
so philanthropy is the greatest good.

45.

Wherefore love all your brethren with grave and compassionate eyes,
performing to orphans the part of parents, to widows that of husbands,
affording them sustenance with all kindness,
arranging marriages for those who are in their prime,

46.

and for those who are without a profession,
the means of necessary support through employment;
giving work to the craftsman, and alms to the incapable.

47.

But I know that ye will do these things if you fix love into your minds;
and for its entrance there is one only fit means,
namely, the common partaking of food.

48.

Wherefore see to it that ye be frequently one another's guests,
as ye are able, that you may not fail of it.

For it is the cause of well-doing, and well-doing of salvation.

49.

Therefore all of you,
present your provisions in common to all your brethren in God,
knowing that, giving temporal things,
you shall receive eternal things.

50.

Much more feed the hungry,
and give drink to the thirsty, and clothing to the naked;
visit the sick;
[showing yourselves to] [*and*] those who are in prison,
help them as ye are able,
and receive strangers into your houses with all alacrity. [*cheer*]

51.

However, not to speak in detail,
philanthropy will teach you to do everything that is good,
as misanthropy suggests ill-doing to those who will not be saved.

52.

Let the brethren who have causes to be settled
not be judged by the secular authorities;
but let them by all means be reconciled by the elders of the church,
yielding ready obedience to them.

53.

Moreover, also, flee avarice,
inasmuch as it is able, under pretext of temporal gain,
to deprive you of eternal blessings.

Carefully keep your balances,
your measures, your weights,
and the things belonging to your traffic, just.

54.

Be faithful with respect to your trusts.

Moreover, you will persevere in doing these things,
and things similar to these,
until the end,

if you have in your hearts an ineradicable remembrance of the judgment that is from God.

55.

For who would sin,
being persuaded that at the end of life there is a judgment appointed of the righteous God,

who only now is long-suffering and good,
that the good may in future enjoy for ever unspeakable blessings;

but the sinners being found as evil,
shall obtain an eternity of unspeakable punishment.

56.

And, indeed, that these things are so, it would be reasonable to doubt,
were it not that the Prophet of the truth has said and sworn that it shall be.

Wherefore, being disciples of the true Prophet,
laying aside double-mindedness, from which comes ill-doing,

eagerly undertake good deeds.

57.

But if any of you doubt concerning the things which I have said are to be,

let him confess it without shame, if he cares for his own soul,
and he shall be satisfied by the president.

58.

But if he has believed rightly,
let his conversation be with confidence,

as fleeing from the great fire of condemnation,
and entering into the eternal good kingdom of God.

59.

Moreover let the deacons of the church,
going about with intelligence, be as eyes to the bishop,

carefully inquiring into the doings of each member of the church,
ascertaining who is about to sin,

in order that, being arrested with admonition by the president,
he may haply not accomplish the sin.

60.

Let them check the disorderly,
that they may not desist from assembling to hear the discourses,

so that they may be able to counteract by the word of truth
those anxieties that fall upon the heart from every side,
by means of worldly casualties and evil communications;

for if they long remain fallow, they become fuel for the fire.

61.

And let them learn who are suffering under bodily disease,
and let them bring them to the notice of the multitude who do not know of them,

that they may visit them,
and supply their wants according to the judgment of the president.

Yea, though they do this without his knowledge, they do nothing amiss.

62.

These things, then, and things like to these, let the deacons attend to.

Let the catechists instruct, being first instructed;
for it is a work relating to the souls of men.

For the teacher of the word must accommodate himself
to the various judgments of the learners.

63.

The catechists must therefore be learned, and unblameable,
of much experience,

and approved,
as you will know that Clement is, who is to be your instructor after me.

For it were too much for me now to go into details.

64.

However, if ye be of one mind,
you shall be able to reach the haven of rest, where is the peaceful city of the great King.

For the whole business of the Church is like unto a great ship,
bearing through a violent storm men who are of many places,

and who desire to inhabit the city of the good kingdom.

65.

Let, therefore, God be your shipmaster;
and let the pilot be likened to Christ,

the mate to the bishop,
and the sailors to the deacons, the midshipmen to the catechists,
the multitude of the brethren to the passengers, the world to the sea;

66.

the foul winds to temptations, persecutions, and dangers;
and all manner of afflictions to the waves;

the land winds and their squalls
to the discourses of deceivers and false prophets;

67.

the promontories and rugged rocks
to the judges in high places threatening terrible things;

the meetings of two seas, and the wild places,
to unreasonable men and those who doubt of the promises of truth.

68.

Let hypocrites be regarded as like to pirates.

Moreover, account the strong whirlpool, and the Tartarean Charybdis,
and murderous wrecks, and deadly founderings,
to be nought but sins.

69.

In order, therefore, that, sailing with a fair wind,
you may safely reach the haven of the hoped-for city, pray so as to be heard.

But prayers become audible by good deeds.

70.

Let therefore the passengers remain quiet,
sitting in their own places, lest by disorder they occasion rolling or careening.

Let the midshipmen give heed to the fare.

Let the deacons neglect nothing with which they are entrusted;

let the presbyters, like sailors, studiously arrange what is needful for each one.

71.

Let the bishop, as the mate, wakefully ponder the words of the pilot alone.

Let Christ, even the Saviour, be loved as the pilot,
and alone believed in the matters of which He speaks;

and let all pray to God for a prosperous voyage.

72.

Let those sailing expect every tribulation,
as travelling over a great and troubled sea, the world:
sometimes, indeed,

disheartened, persecuted,
dispersed,

hungry, thirsty,
naked, hemmed in;

73.

and, again, sometimes united,
congregated, at rest;

but also sea-sick, giddy,
vomiting, that is, confessing sins, like disease-producing bile,-

74.

I mean the sins proceeding from bitterness,
and the evils accumulated from disorderly lusts,

by the confession of which, as by vomiting,
you are relieved of your disease, attaining healthful safety by means of carefulness.

75.

But know all of you that the bishop labours more than you all;
because each of you suffers his own affliction,
but he his own and that of every one.

76.

Wherefore, O Clement,
preside as a helper to every one according to your ability,
being careful of the cares of all.

77.

Whence I know that in your undertaking the administration,
I do not confer, but receive, a favour.

78.

But take courage and bear it generously,
as knowing that God will recompense you when you enter the haven of rest,
the greatest of blessings, a reward that cannot be taken from you,
in proportion as you have undertaken more labour for the safety of all.

79.

So that, if many of the brethren should hate you on account of your lofty righteousness,
their hatred shall nothing hurt you,
but the love of the righteous God shall greatly benefit you.

80.

Therefore endeavour to shake off the praise that arises from injustice,
and to attain the profitable praise that is from Christ on account of righteous administration."

81.

Having said this, and more than this,
he looked again upon the multitude, and said:

"And you also, my beloved brethren and fellow-servants,
be subject to the president of the truth in all things, knowing this,

82.

that he who grieves him has not received Christ,
with whose chair he has been entrusted;

and he who has not received Christ shall be regarded as having despised the Father;
wherefore he shall be cast out of the good kingdom.

83.

On this account, endeavour to come to all the assemblies,
lest as deserters you incur the charge of sin through the disheartening of your captain.

84.

Wherefore all of you think before all else of the things that relate to him,
knowing this, that the wicked one,
being the more hostile on account of every one of you, wars against him alone.

85.

Do you therefore strive to live in affection towards him,
and in kindness towards one another, and to obey him,

in order that both he may be comforted and you may be saved.

86.

But some things also you ought of yourselves to consider,
on account of his not being able to speak openly by reason of the plots.

87.

Such as:
if he be hostile to any one, do not wait for his speaking;

and do not take part with that man,

88.

but prudently follow the bishop's will,
being enemies to those to whom he is an enemy,
and not conversing with those with whom he does not converse,

89.

in order that every one, desiring to have you all as his friends,
may be reconciled to him and be saved, listening to his discourse.

90.

But if any one remain a friend of those to whom he is an enemy,
and speak to those with whom he does not converse,

he also himself is one of those who would waste the church.

91.

For, being with you in body,
but not with you in judgment, he is against you;

and is much worse than the open enemies from without,
since with seeming friendship he disperses those who are within."

92.

Having thus spoken, he laid his hands upon me in the presence of all,
and compelled me to sit in his own chair.

And when I was seated, he immediately said to me:

93.

"I entreat you, in the presence of all the brethren here,
that whensoever I depart from this life, as depart I must,

you send to James the brother of the Lord
a brief account of your reasonings from your boyhood,

94.

and how from the beginning until now you have journeyed with me,
hearing the discourses preached by me in every city, and seeing my deeds.

95.

And then at the end you will not fail to inform him of the manner of my death,
as I said before.

For that event will not grieve him very much,
when he knows that I piously went through what it behoved me to suffer.

96.

And he will get the greatest comfort when he learns,

that not an unlearned man,
or one ignorant of life-giving words,
or not knowing the rule of the Church,

shall be entrusted with the chair of the teacher after me.

97.

For the discourse of a deceiver destroys the souls of the multitudes who hear."

98.

Whence I, my lord James,
having promised as I was ordered,

have not failed to write in books by chapters the greater part of his discourses in every city,

99.

which have been already written to you, and sent by himself, as for a token;

and thus I despatched them to you,
inscribing them "Clement's Epitome of the Popular Sermons of Peter."

100.

However, I shall begin to set them forth, as I was ordered.

2ND TIMOTHY 1-2

The second letter unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time. Possibly composed partly by Peter's disciple, Clement, the first bishop of Rome.

1.

Paul, an apostle of Jesus Christ by the will of God,
according to the promise of life which is in Christ Jesus,

To Timothy, *my* dearly beloved son:

2.

Grace, mercy, *and* peace,
from God the Father and Christ Jesus our Lord.

3.

I thank God, whom I serve from *my* forefathers with pure conscience,
that without ceasing I have remembrance of thee in my prayers night and day;

Greatly desiring to see thee,
being mindful of thy tears,

4.

that I may be filled with joy;
When I call to remembrance the unfeigned faith that is in thee,

which dwelt first in thy grandmother Lois, and thy mother Eunice;
and I am persuaded that in thee also.

5.

Wherefore I put thee in remembrance that thou stir up the gift of God,
which is in thee by the putting on of my hands.

6.

For God hath not given us the spirit of fear;

but of power,
and of love, and of a sound mind.

7.

Be not thou therefore ashamed of the testimony of our Lord,
nor of me his prisoner:

but be thou partaker of the afflictions of the gospel
according to the power of God;

8.

Who hath saved us,
and called *us* with an holy calling,
not according to our works,

but according to his own purpose and grace,
which was given us in Christ Jesus before the world began,

9.

But is now made manifest by the appearing of our Saviour Jesus Christ,

who hath abolished death,
and hath brought life and immortality to light through the gospel:

10.

Whereunto I am appointed a preacher,
and an apostle, and a teacher of the Gentiles.

For the which cause I also suffer these things:

11.

nevertheless I am not ashamed:
for I know whom I have believed,

and am persuaded that he is able to keep
that which I have committed unto him against that day.

12.

Hold fast the form of sound words,
which thou hast heard of me,
in faith and love which is in Christ Jesus.

That good thing which was committed unto thee
keep by the Holy Ghost which dwelleth in us.

13.

This thou knowest,
that all they which are in Asia be turned away from me;
of whom are Phygellus and Hermogenes.

14.

The Lord give mercy unto the house of Onesiphorus;

for he oft refreshed me,
and was not ashamed of my chain:

But, when he was in Rome,
he sought me out very diligently, and found *me*.

15.

The Lord grant unto him that he may find mercy of the Lord in that day:

and in how many things he ministered unto me at Ephesus,
thou knowest very well.

16.

Thou therefore, my son,
be strong in the grace that is in Christ Jesus.

And the things that thou hast heard of me among many witnesses,
the same commit thou to faithful men, who shall be able to teach others also.

17.

Thou therefore endure hardness,
as a good soldier of Jesus Christ.

No man that warreth entangleth himself with the affairs of *this* life;
that he may please him who hath chosen him to be a soldier.

18.

And if a man also strive for masteries,
yet is he not crowned, except he strive lawfully.

The husbandman that laboureth must be first partaker of the fruits.

Consider what I say;
and the Lord give thee understanding in all things.

19.

Remember that Jesus Christ of the seed of David
was raised from the dead according to my gospel:

Wherein I suffer trouble, as an evil doer,
even unto bonds;

but the word of God is not bound.

20.

Therefore I endure all things for the elect's sakes,
that they may also obtain the salvation which is in Christ Jesus with eternal glory.

It is a faithful saying:
For if we be dead with *him*, we shall also live with *him*:

21.

If we suffer, we shall also reign with *him*:

if we deny *him*, he also will deny us:

If we believe not, *yet* he abideth faithful:
he cannot deny himself.

22.

Of these things put *them* in remembrance,

charging *them* before the Lord that they strive not about words to no profit,
but to the subverting of the hearers.

23.

Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth.

But shun profane *and* vain babblings:
for they will increase unto more ungodliness.

24.

And their word will eat as doth a canker:
of whom is Hymenaeus and Philetus;

Who concerning the truth have erred,
saying that the resurrection is past already;
and overthrow the faith of some.

25.

Nevertheless the foundation of God standeth sure,
having this seal,

The Lord knoweth them that are his.

And, let every one that nameth the name of Christ depart from iniquity.

26.

Now, in a great house there are not only vessels of gold and of silver,
but also of wood and of earth;

and some to honour, and some to dishonour.

27.

If a man therefore purge himself from these,
he shall be a vessel unto honour,

sanctified, and meet for the master's use,
and prepared unto every good work.

28.

Flee also youthful lusts:

but follow righteousness, faith, charity,
peace, with them that call on the Lord out of a pure heart.

29.

But foolish and unlearned questions avoid,
knowing that they do gender strifes.

And the servant of the Lord must not strive;
but be gentle unto all *men*, apt to teach, patient,

30.

In meekness instructing those that oppose themselves;

if God peradventure will give them repentance
to the acknowledging of the truth;

And *that* they may recover themselves out of the snare of the devil,
who are taken captive by him at his will.

2ND TIMOTHY 3-4

31.

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves,
covetous, boasters, proud,

blasphemers, disobedient to parents,
unthankful, unholy,

32.

Without natural affection,

trucebreakers, false accusers,
incontinent,

fierce, despisers of those that are good,
Traitors,

33.

heady, highminded,
lovers of pleasures more than lovers of God;

Having a form of godliness,
but denying the power thereof:

from such turn away.

34.

For of this sort are they which creep into houses,
and lead captive silly women laden with sins,
led away with divers lusts,

Ever learning, and never able to come to the knowledge of the truth.

35.

Now, as Jannes and Jambres withstood Moses,
so do these also resist the truth:

men of corrupt minds,
reprobate concerning the faith.

But they shall proceed no further:
for their folly shall be manifest unto all *men*, as their's also was.

36.

But thou hast fully known my doctrine,
manner of life,
purpose, faith,

longsuffering,
charity, patience,

37.

Persecutions, afflictions,
which came unto me at Antioch, at Iconium, at Lystra;

what persecutions I endured:
but out of *them* all the Lord delivered me.

Yea, and all that will live godly in Christ Jesus shall suffer persecution,

38.

But evil men and seducers shall wax worse and worse,
deceiving, and being deceived.

But continue thou in the things
which thou hast learned and hast been assured of,
knowing of whom thou hast learned *them*;

39.

And that from a child thou hast known the holy scriptures,
which are able to make thee wise unto salvation
through faith which is in Christ Jesus.

40.

All scripture *is* given by inspiration of God,
and *is* profitable for doctrine,

for reproof, for correction,
for instruction in righteousness:

That the man of God may be perfect,
thoroughly furnished unto all good works.

2ND TIMOTHY 4

41.

I charge *thee* therefore before God,
and the Lord Jesus Christ,
who shall judge the quick and the dead at his appearing and his kingdom;

42.

Preach the word;
be instant in season, out of season;

reprove, rebuke,
exhort with all longsuffering and doctrine.

43.

For the time will come when they will not endure sound doctrine;

but after their own lusts shall they heap to themselves teachers,
having itching ears;

And they shall turn away *their* ears from the truth,
and shall be turned unto fables.

44.

But watch thou in all things,
endure afflictions,

do the work of an evangelist,
make full proof of thy ministry.

45.

For I am now ready to be offered,
and the time of my departure is at hand.

I have fought a good fight,
I have finished *my* course, I have kept the faith:

46.

Henceforth there is laid up for me a crown of righteousness,
which the Lord, the righteous judge, shall give me at that day:

and not to me only,
but unto all them also that love his appearing.

47.

Do thy diligence to come shortly unto me:

For Demas hath forsaken me,
having loved this present world, and is departed unto Thessalonica;

Crescens to Galatia, Titus unto Dalmatia.

48.

Only Luke is with me.

Take Mark, and bring him with thee:
for he is profitable to me for the ministry.

49.

And Tychicus have I sent to Ephesus.

The cloke that I left at Troas with Carpus,
when thou comest, bring *with thee*,
and the books, *but* especially the parchments.

50.

Alexander the coppersmith did me much evil:
the Lord reward him according to his works:

Of whom be thou ware also;
for he hath greatly withstood our words.

51.

At my first answer no man stood with me,
but all *men* forsook me:

I pray God that it may not be laid to their charge.

52.

Notwithstanding the Lord stood with me,
and strengthened me;

that by me the preaching might be fully known, and *that* all the Gentiles might hear:
and I was delivered out of the mouth of the lion.

53.

And the Lord shall deliver me from every evil work,
and will preserve *me* unto his heavenly kingdom:
to whom *be* glory for ever and ever.

Amen.

54.

Salute Prisca and Aquila,
and the household of Onesiphorus.

Erastus abode at Corinth:
but Trophimus have I left at Miletum sick.

Do thy diligence to come before winter.

55.

Eubulus greeteth thee,
and Pudens, and Linus, and Claudia, and all the brethren.

The Lord Jesus Christ *be* with thy spirit.
Grace *be* with you.

Amen

HEBREWS 1-3

Written from Italy with Timothy and others in Rome, apparently using a mixture of doctrine from James and the apostles and elders at the Jerusalem church, and some of the preaching of Peter, via Clement, the bishop of Rome.

1.

God, who at sundry times and in divers manners
spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by *his* Son,
whom he hath appointed heir of all things, by whom also he made the worlds;

2.

Who being the brightness of *his* glory,
and the express image of his person,
and upholding all things by the word of his power,

3.

when he had by himself purged our sins,
sat down on the right hand of the Majesty on high;

Being made so much better than the angels,
as he hath by inheritance obtained a more excellent name than they.

4.

For unto which of the angels said he at any time,
Thou art my Son, this day have I begotten thee?

And again, I will be to him a Father, and he shall be to me a Son?

5.

And again, when he bringeth in the firstbegotten into the world, he saith,
'And let all the angels of God worship him.'

And of the angels he saith,
'Who maketh his angels spirits, and his ministers a flame of fire.'

6.

But unto the Son *he saith*,
Thy throne, O God, *is* for ever and ever:

a sceptre of righteousness *is* the sceptre of thy kingdom.

7.

Thou hast loved righteousness, and hated iniquity;

therefore God, *even* thy God,
hath anointed thee with the oil of gladness above thy fellows.

8.

And, Thou, Lord,
in the beginning hast laid the foundation of the earth;
and the heavens are the works of thine hands:

They shall perish;
but thou remainest;

9.

and they all shall wax old as doth a garment;

And as a vesture shalt thou fold them up,
and they shall be changed:

but thou art the same, and thy years shall not fail.

10.

But to which of the angels said he at any time,
Sit on my right hand, until I make thine enemies thy footstool?

Are they not all ministering spirits,
sent forth to minister for them who shall be heirs of salvation?

HEBREWS 2

11.

Therefore we ought to give the more earnest heed to the things which we have heard,
lest at any time we should let *them* slip.

For if the word spoken by angels was stedfast,
and every transgression and disobedience received a just recompence of reward;

12.

How shall we escape, if we neglect so great salvation;

which at the first began to be spoken by the Lord,
and was confirmed unto us by them that heard *him*;

God also bearing *them* witness, both with signs and wonders,
and with divers miracles, and gifts of the Holy Ghost, according to his own will?

13.

For unto the angels hath he not put in subjection the world to come, whereof we speak.
But one in a certain place testified, saying,

What is man, that thou art mindful of him?
or the son of man, that thou visitest him?

14.

Thou madest him a little lower than the angels;
thou crownedst him with glory and honour, and didst set him over the works of thy hands:

Thou hast put all things in subjection under his feet.

For in that he put all in subjection under him,
he left nothing *that is* not put under him.

15.

But now we see not yet all things put under him.

But we see Jesus,
who was made a little lower than the angels for the suffering of death,

crowned with glory and honour;
that he by the grace of God should taste death for every man.

16.

For it became him,
for whom *are* all things, and by whom *are* all things,

in bringing many sons unto glory,
to make the captain of their salvation perfect through sufferings.

17.

For both he that sanctifieth and they who are sanctified *are* all of one:
for which cause he is not ashamed to call them brethren, saying,

I will declare thy name unto my brethren,
in the midst of the church will I sing praise unto thee.

And again, I will put my trust in him.

18.

And again, Behold I and the children which God hath given me.

Forasmuch then as the children are partakers of flesh and blood,
he also himself likewise took part of the same;

that through death he might destroy him that had the power of death,
that is, the devil;

19.

And deliver them who through fear of death
were all their lifetime subject to bondage.

For verily he took not on *him the nature of* angels;
but he took on *him* the seed of Abraham.

20.

Wherefore in all things it behoved him to be made like unto *his* brethren,

that he might be a merciful and faithful high priest in things *pertaining* to God,
to make reconciliation for the sins of the people.

For in that he himself hath suffered being tempted,
he is able to succour them that are tempted.

HEBREWS 3

21.

Wherefore, holy brethren, partakers of the heavenly calling,
consider the Apostle and High Priest of our profession, Christ Jesus;

Who was faithful to him that appointed him,
as also Moses *was faithful* in all his house.

22.

For this *man* was counted worthy of more glory than Moses,
inasmuch as he who hath builded the house hath more honour than the house.

For every house is builded by some *man*; but he that built all things *is* God.

23.

And Moses verily *was* faithful in all his house, as a servant,
for a testimony of those things which were to be spoken after;

But Christ as a son over his own house; whose house are we,
if we hold fast the confidence and the rejoicing of the hope firm unto the end.

24.

Wherefore (as the Holy Ghost saith,
To day if ye will hear his voice,

Harden not your hearts,
as in the provocation, in the day of temptation in the wilderness:

When your fathers tempted me, proved me, and saw my works forty years.

25.

Wherefore I was grieved with that generation, and said,

They do alway err in *their* heart;
and they have not known my ways.

So I sware in my wrath,
They shall not enter into my rest

26.

Take heed, brethren, lest there be in any of you an evil heart of unbelief,
in departing from the living God.

But exhort one another daily, while it is called to day;
lest any of you be hardened through the deceitfulness of sin.

27.

For we are made partakers of Christ,
if we hold the beginning of our confidence stedfast unto the end;

While it is said, To day if ye will hear his voice,
harden not your hearts, as in the provocation.

28.

For some, when they had heard, did provoke:
howbeit not all that came out of Egypt by Moses.

29.

But with whom was he grieved forty years?

was it not with them that had sinned,
whose carcases fell in the wilderness?

30.

And to whom sware he that they should not enter into his rest,
but to them that believed not?

So we see that they could not enter in because of unbelief.

HEBREWS 4 - 7:3

31.

Let us therefore fear,
lest, a promise being left *us* of entering into his rest,
any of you should seem to come short of it.

32.

For unto us was the gospel preached, as well as unto them:

but the word preached did not profit them,
not being mixed with faith in them that heard *it*.

33.

For we which have believed do enter into rest, as he said,

As I have sworn in my wrath, if they shall enter into my rest:
although the works were finished from the foundation of the world.

34.

For he spake in a certain place of the seventh *day* on this wise,
And God did rest the seventh day from all his works.

And in this *place* again,
If they shall enter into my rest.

35.

Seeing therefore it remaineth that some must enter therein,
and they to whom it was first preached entered not in because of unbelief:

Again, he limiteth a certain day, saying in David,
To day, after so long a time; as it is said,

36.

To day if ye will hear his voice,
harden not your hearts.

For if Jesus had given them rest,
then would he not afterward have spoken of another day.

37.

There remaineth therefore a rest to the people of God.

For he that is entered into his rest,
he also hath ceased from his own works, as God *did* from his.

Let us labour therefore to enter into that rest,
lest any man fall after the same example of unbelief.

38.

For the word of God *is* quick, and powerful,
and sharper than any twoedged sword,

piercing even to the dividing asunder of soul and spirit,
and of the joints and marrow,

39.

and is a discerner of the thoughts and intents of the heart.

Neither is there any creature that is not manifest in his sight:
but all things *are* naked and opened unto the eyes of him with whom we have to do.

40.

Seeing then that we have a great high priest,
that is passed into the heavens, Jesus the Son of God,
let us hold fast *our* profession.

For we have not an high priest which cannot be touched with the feeling of our infirmities;
but was in all points tempted like as *we are, yet* without sin.

41.

[6:16] Let us therefore come boldly unto the throne of grace,
that we may obtain mercy, and find grace to help in time of need.

HEBREWS 5

[5:1] For every high priest taken from among men
is ordained for men in things *pertaining* to God,

42.

that he may offer both gifts and sacrifices for sins:

Who can have compassion on the ignorant,
and on them that are out of the way;

43.

for that he himself also is compassed with infirmity.

And by reason hereof he ought,
as for the people, so also for himself,
to offer for sins.

44.

And no man taketh this honour unto himself,
but he that is called of God, as *was* Aaron.

So also Christ glorified not himself to be made an high priest;

45.

but he that said unto him,
Thou art my Son, to day have I begotten thee.

As he saith also in another *place*,
Thou *art* a priest for ever after the order of Melchisedec.

46.

Who in the days of his flesh,
when he had offered up prayers and supplications
with strong crying and tears unto him that was able to save him from death,
and was heard in that he feared;

47.

Though he were a Son,
yet learned he obedience by the things which he suffered;

And being made perfect,
he became the author of eternal salvation unto all them that obey him;

48.

Called of God an high priest after the order of Melchisedec.

Of whom we have many things to say, and hard to be uttered,
seeing ye are dull of hearing.

49.

For when for the time ye ought to be teachers,
ye have need that one teach you again which *be* the first principles of the oracles of God;
and are become such as have need of milk, and not of strong meat.

50.

For every one that useth milk *is* unskilful in the word of righteousness:
for he is a babe.

But strong meat belongeth to them that are of full age,
even those who by reason of use have their senses exercised to discern both good and evil.

HEBREWS 6

51.

Therefore leaving the principles of the doctrine of Christ,
let us go on unto perfection;

not laying again the foundation

of repentance from dead works,
and of faith toward God, of the doctrine of baptisms,

52.

and of laying on of hands,
and of resurrection of the dead, and of eternal judgment.

And this will we do, if God permit.

53.

For *it is* impossible for those who were once enlightened,

and have tasted of the heavenly gift,
and were made partakers of the Holy Ghost,

And have tasted the good word of God,
and the powers of the world to come,

54.

If they shall fall away,
to renew them again unto repentance;

seeing they crucify to themselves the Son of God afresh,
and put *him* to an open shame.

55.

For the earth which drinketh in the rain that cometh oft upon it,
and bringeth forth herbs meet for them by whom it is dressed,
receiveth blessing from God:

But that which beareth thorns and briers *is* rejected,
and *is* nigh unto cursing; whose end *is* to be burned.

56.

But, beloved, we are persuaded better things of you,
and things that accompany salvation, though we thus speak.

57.

For God *is* not unrighteous to forget your work and labour of love,
which ye have shewed toward his name,
in that ye have ministered to the saints, and do minister.

58.

And we desire that every one of you do shew the same diligence
to the full assurance of hope unto the end:

That ye be not slothful,
but followers of them who through faith and patience inherit the promises.

59.

For when God made promise to Abraham,
because he could swear by no greater, he sware by himself,

Saying, Surely blessing I will bless thee,
and multiplying I will multiply thee.

And so, after he had patiently endured, he obtained the promise.

60.

For men verily swear by the greater:
and an oath for confirmation *is* to them an end of all strife.

Wherein God,
willing more abundantly to shew unto the heirs of promise the immutability of his counsel,
confirmed *it* by an oath:

61.

That by two immutable things,
in which *it was* impossible for God to lie,

we might have a strong consolation,
who have fled for refuge to lay hold upon the hope set before us:

62.

Which *hope* we have as an anchor of the soul,
both sure and stedfast, and which entereth into that within the veil;

Whither the forerunner is for us entered,
even Jesus, made an high priest for ever after the order of Melchisedec.

HEBREWS 7

63.

For this Melchisedec,
king of Salem, priest of the most high God,

who met Abraham returning from the slaughter of the kings,
and blessed him;

To whom also Abraham gave a tenth part of all;

64.
first being by interpretation King of righteousness,
and after that also King of Salem,
which is, King of peace;

65.
[7:3] Without father, without mother,
without descent,
having neither beginning of days,
nor end of life;
but made like unto the Son of God;
abideth a priest continually.

The Letter to the Hebrews

CHAPTER THREE
Divisions 66-90

HEBREWS 7:4 - 8

66.
[7:4] Now consider how great this man *was*,
unto whom even the patriarch Abraham gave the tenth of the spoils.

67.
And verily they that are of the sons of Levi,
who receive the office of the priesthood,
have a commandment to take tithes of the people according to the law,
that is, of their brethren,
though they come out of the loins of Abraham:

68.
But he whose descent is not counted from them
received tithes of Abraham,
and blessed him that had the promises.

69.
And without all contradiction the less is blessed of the better.
And here men that die receive tithes;
but there he *receiveth them*, of whom it is witnessed that he liveth.

70.
And as I may so say, Levi also,
who receiveth tithes, payed tithes in Abraham.
For he was yet in the loins of his father,
when Melchisedec met him.

71.
If therefore perfection were by the Levitical priesthood,
(for under it the people received the law,)
what further need *was there* that another priest should rise
after the order of Melchisedec,

and not be called after the order of Aaron?

72.

For the priesthood being changed,
there is made of necessity a change also of the law.

For he of whom these things are spoken pertaineth to another tribe,
of which no man gave attendance at the altar.

73.

For *it is* evident that our Lord sprang out of Juda;
of which tribe Moses spake nothing concerning priesthood.

And it is yet far more evident:
for that after the similitude of Melchisedec there ariseth another priest,

74.

Who is made, not after the law of a carnal commandment,
but after the power of an endless life.

For he testifieth,
Thou *art* a priest for ever after the order of Melchisedec.

75.

For there is verily a disannulling of the commandment
going before for the weakness and unprofitableness thereof.

For the law made nothing perfect,

but the bringing in of a better hope *did*;
by the which we draw nigh unto God.

76.

And inasmuch as not without an oath *he was made priest*:
By so much was Jesus made a surety of a better testament.

(For those priests were made without an oath;
but this with an oath by him that said unto him,

The Lord sware and will not repent,
Thou *art* a priest for ever after the order of Melchisedec:)

77.

And they truly were many priests,
because they were not suffered to continue by reason of death:

But this *man*, because he continueth ever,
hath an unchangeable priesthood.

Wherefore he is able also to save them to the uttermost
that come unto God by him, seeing he ever liveth to make intercession for them.

78.

For such an high priest became us,
who is holy, harmless, undefiled,

separate from sinners,
and made higher than the heavens;

79.

Who needeth not daily, as those high priests,
to offer up sacrifice,

first for his own sins, and then for the people's:
for this he did once, when he offered up himself.

80.

For the law maketh men high priests which have infirmity;

but the word of the oath, which was since the law,
maketh the Son, who is consecrated for evermore.

HEBREWS 8

81.

Now of the things which we have spoken *this is* the sum:

We have such an high priest,
who is set on the right hand of the throne of the Majesty in the heavens;

82.

A minister of the sanctuary, and of the true tabernacle,
which the Lord pitched, and not man.

For every high priest is ordained to offer gifts and sacrifices:
wherefore *it is* of necessity that this man have somewhat also to offer.

83.

For if he were on earth, he should not be a priest,
seeing that there are priests that offer gifts according to the law:

Who serve unto the example and shadow of heavenly things,
as Moses was admonished of God when he was about to make the tabernacle:

For, saith he,
See that thou make all things according to the pattern shewed to thee in the mount.

84.

But now hath he obtained a more excellent ministry,

by how much also he is the mediator of a better covenant,
which was established upon better promises.

For if that first *covenant* had been faultless,
then should no place have been sought for the second.

85.

For finding fault with them, he saith,

Behold, the days come,
saith the Lord,

when I will make a new covenant
with the house of Israel and with the house of Judah:

86.

Not according to the covenant that I made with their fathers

in the day when I took them by the hand
to lead them out of the land of Egypt;

because they continued not in my covenant,
and I regarded them not,
saith the Lord.

87.

For this *is* the covenant that I will make
with the house of Israel after those days,
saith the Lord;

I will put my laws into their mind,
and write them in their hearts:

88.

and I will be to them a God,
and they shall be to me a people:

And they shall not teach every man his neighbour,
and every man his brother, saying,

89.

Know the Lord:

for all shall know me,
from the least to the greatest.

For I will be merciful to their unrighteousness,
and their sins and their iniquities will I remember no more.

90.

In that he saith, A new *covenant*,
he hath made the first old.

Now that which decayeth and waxeth old
is ready to vanish away.

HEBREWS 9-10

91.

Then verily the first *covenant* had also ordinances of divine service,
and a worldly sanctuary.

For there was a tabernacle made;
the first,

wherein *was* the candlestick,
and the table, and the shewbread;

which is called the sanctuary.

92.

And after the second veil,
the tabernacle which is called the Holiest of all;

Which had the golden censer,
and the ark of the covenant overlaid round about with gold,

93.

wherein *was* the golden pot that had manna,
and Aaron's rod that budded, and the tables of the covenant;

And over it the cherubims of glory shadowing the mercyseat;
of which we cannot now speak particularly.

94.

Now when these things were thus ordained,
the priests went always into the first tabernacle, accomplishing the service *of God*.

But into the second *went* the high priest alone once every year,
not without blood, which he offered for himself,
and *for* the errors of the people:

95.

The Holy Ghost this signifying,
that the way into the holiest of all was not yet made manifest,
while as the first tabernacle was yet standing:

Which *was* a figure for the time then present,
in which were offered both gifts and sacrifices,

96.

that could not make him that did the service perfect,
as pertaining to the conscience;

Which stood only in meats and drinks,
and divers washings, and carnal ordinances,
imposed *on them* until the time of reformation.

97.

But Christ being come an high priest of good things to come,
by a greater and more perfect tabernacle, not made with hands,
that is to say, not of this building;

Neither by the blood of goats and calves, but by his own blood
he entered in once into the holy place,
having obtained eternal redemption *for us*.

98.

For if the blood of bulls and of goats,
and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

How much more shall the blood of Christ,
who through the eternal Spirit offered himself without spot to God,
purge your conscience from dead works to serve the living God?

99.

And for this cause he is the mediator of the new testament,
that by means of death,

for the redemption of the transgressions *that were* under the first testament,
they which are called might receive the promise of eternal inheritance.

100.

For where a testament *is*,
there must also of necessity be the death of the testator.

For a testament *is* of force after men are dead:
otherwise it is of no strength at all while the testator liveth.

Whereupon neither the first *testament* was dedicated without blood.

101.

For when Moses had spoken every precept to all the people according to the law,
he took the blood of calves and of goats,

with water, and scarlet wool, and hyssop,
and sprinkled both the book, and all the people,

Saying,
This *is* the blood of the testament which God hath enjoined unto you.

102.

Moreover he sprinkled with blood both the tabernacle,
and all the vessels of the ministry.

And almost all things are by the law purged with blood;
and without shedding of blood is no remission.

103.

It was therefore necessary
that the patterns of things in the heavens should be purified with these;

but the heavenly things themselves with better sacrifices than these.

For Christ is not entered into the holy places made with hands,
which are the figures of the true;

but into heaven itself,

now to appear in the presence of God for us:

104.

Nor yet that he should offer himself often,
as the high priest entereth into the holy place every year with blood of others;

For then must he often have suffered since the foundation of the world:

but now once in the end of the world hath he appeared
to put away sin by the sacrifice of himself.

105.

And as it is appointed unto men once to die,
but after this the judgment:
So Christ was once offered to bear the sins of many;

and unto them that look for him
shall he appear the second time without sin unto salvation.

HEBREWS 10

106.

For the law, having a shadow of good things to come,
and not the very image of the things,

can never with those sacrifices which they offered year by year continually
make the comers thereunto perfect.

107.

For then would they not have ceased to be offered?
because that the worshippers once purged should have had no more conscience of sins.

But in those *sacrifices there is* a remembrance again *made* of sins every year.
For *it is* not possible that the blood of bulls and of goats should take away sins.

108.

Wherefore when he cometh into the world, he saith,
Sacrifice and offering thou wouldest not,
but a body hast thou prepared me:

In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

109.

Then said I,
Lo, I come to do thy will, O God.

(in the volume of the book it is written of me,)

Above when he said,

Sacrifice and offering and burnt offerings and *offering* for sin
thou wouldest not, neither hadst pleasure *therein*;
which are offered by the law;

110.

Then said he,
Lo, I come to do thy will, O God.

He taketh away the first,
that he may establish the second.

By the which will
we are sanctified
through the offering of the body of Jesus Christ once *for all*.

111.

And every priest standeth daily ministering
and offering oftentimes the same sacrifices,
which can never take away sins:

But this man, after he had offered one sacrifice for sins for ever,
sat down on the right hand of God;

From henceforth expecting till his enemies be made his footstool.

112.

For by one offering he hath perfected for ever them that are sanctified.

Whereof the Holy Ghost also is a witness to us:
for after that he had said before,

This *is* the covenant that I will make with them after those days,
saith the Lord,

113.

I will put my laws into their hearts,
and in their minds will I write them;

And their sins and iniquities will I remember no more.

Now where remission of these *is*,
there is no more offering for sin.

114.

Having therefore, brethren,
boldness to enter into the holiest by the blood of Jesus,

By a new and living way, which he hath consecrated for us,
through the veil, that is to say, his flesh;

115.

And *having* an high priest over the house of God;

Let us draw near with a true heart in full assurance of faith,
having our hearts sprinkled from an evil conscience,
and our bodies washed with pure water.

116.

Let us hold fast the profession of *our* faith without wavering;
(for he *is* faithful that promised;)

And let us consider one another to provoke unto love and to good works:

117.

Not forsaking the assembling of ourselves together,
as the manner of some *is*;

but exhorting *one another*:
and so much the more, as ye see the day approaching.

118.

For if we sin wilfully after *that* we have received the knowledge of the truth,
there remaineth no more sacrifice for sins,

But a certain fearful looking for of judgment and fiery indignation,
which shall devour the adversaries.

119.

He that despised Moses' law died without mercy
under two or three witnesses:

Of how much sorer punishment, suppose ye,
shall he be thought worthy,

who hath trodden under foot the Son of God,

120.

and hath counted the blood of the covenant,

wherewith he was sanctified, an unholy thing,
and hath done despite unto the Spirit of grace?

For we know him that hath said,

121.

Vengeance *belongeth* unto me,
I will recompense, saith the Lord.

And again, The Lord shall judge his people.

It is a fearful thing to fall into the hands of the living God.

122.

But call to remembrance the former days, in which,
after ye were illuminated, ye endured a great fight of afflictions;

Partly, whilst ye were made a gazingstock both by reproaches and afflictions;

and partly, whilst ye became companions of them that were so used.

123.

For ye had compassion of me in my bonds,
and took joyfully the spoiling of your goods,

knowing *in yourselves* that ye have in heaven a better and an enduring substance.

Cast not away therefore your confidence,
which hath great recompence of reward.

124.

For ye have need of patience, that, after ye have done the will of God,
ye might receive the promise.

For yet a little while,
and he that shall come will come, and will not tarry.

Now the just shall live by faith:

but if *any man* draw back,
my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition;
but of them that believe to the saving of the soul.

The Letter to the Hebrews

CHAPTER FIVE
Divisions 126-150

HEBREWS 11 - 12:13

Now faith is the substance of things hoped for,
the evidence of things not seen.

For by it the elders obtained a good report.

Through faith we understand that the worlds were framed by the word of God,
so that things which are seen
were not made of things which do appear.

By faith Abel offered unto God a more excellent sacrifice than Cain,
by which he obtained witness that he was righteous,
God testifying of his gifts:
and by it he being dead yet speaketh.

By faith Enoch was translated that he should not see death;
and was not found, because God had translated him:
for before his translation he had this testimony, that he pleased God.
But without faith *it is* impossible to please *him*:
for he that cometh to God must believe that he is,
and *that* he is a rewarder of them that diligently seek him.

By faith Noah, being warned of God of things not seen as yet,
moved with fear,
prepared an ark to the saving of his house;
by the which he condemned the world,
and became heir of the righteousness which is by faith.

By faith Abraham, when he was called to go out into a place
which he should after receive for an inheritance, obeyed;
and he went out, not knowing whither he went.

By faith he sojourned in the land of promise, as *in* a strange country,
dwelling in tabernacles with Isaac and Jacob,

the heirs with him of the same promise:

For he looked for a city which hath foundations,
whose builder and maker *is* God.

131.

Through faith also Sara herself received strength to conceive seed,
and was delivered of a child when she was past age,
because she judged him faithful who had promised.

Therefore sprang there even of one, and him as good as dead,

so many as the stars of the sky in multitude,
and as the sand which is by the sea shore innumerable.

132.

These all died in faith, not having received the promises,
but having seen them afar off,

and were persuaded of *them*, and embraced *them*,
and confessed that they were strangers and pilgrims on the earth.

For they that say such things declare plainly that they seek a country.

133.

And truly, if they had been mindful of that *country* from whence they came out,
they might have had opportunity to have returned.

But now they desire a better *country*, that is, an heavenly:

wherefore God is not ashamed to be called their God:
for he hath prepared for them a city.

134.

By faith Abraham, when he was tried, offered up Isaac:
and he that had received the promises offered up his only begotten *son*,

Of whom it was said,
That in Isaac shall thy seed be called:

Accounting that God *was* able to raise *him* up,
even from the dead;
from whence also he received him in a figure.

135.

By faith Isaac blessed Jacob and Esau concerning things to come.

By faith Jacob, when he was a dying,
blessed both the sons of Joseph;
and worshipped, *leaning* upon the top of his staff.

136.

By faith Joseph, when he died,
made mention of the departing of the children of Israel;
and gave commandment concerning his bones.

By faith Moses, when he was born,
was hid three months of his parents, because they saw *he was* a proper child;
and they were not afraid of the king's commandment.

137.

By faith Moses, when he was come to years,
refused to be called the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of God,
than to enjoy the pleasures of sin for a season;

Esteeming the reproach of Christ greater riches than the treasures in Egypt:
for he had respect unto the recompence of the reward.

138.

By faith he forsook Egypt, not fearing the wrath of the king:
for he endured, as seeing him who is invisible.

Through faith he kept the passover, and the sprinkling of blood,
lest he that destroyed the firstborn should touch them.

By faith they passed through the Red sea as by dry *land*:
which the Egyptians assaying to do were drowned.

139.

By faith the walls of Jericho fell down,
after they were compassed about seven days.

By faith the harlot Rahab perished not with them that believed not,
when she had received the spies with peace.

140.

And what shall I more say?

for the time would fail me to tell of Gedeon, and *of* Barak,
and *of* Samson, and *of* Jephthae;

of David also,
and Samuel, and *of* the prophets:

141.

Who through faith subdued kingdoms,
wrought righteousness, obtained promises,

stopped the mouths of lions, quenched the violence of fire,
escaped the edge of the sword,

out of weakness were made strong,
waxed valiant in fight, turned to flight the armies of the aliens.

142.

Women received their dead raised to life again:

and others were tortured, not accepting deliverance,
that they might obtain a better resurrection:

And others had trial of *cruel* mockings and scourgings,

143.

yea, moreover of bonds and imprisonment:

They were stoned,
they were sawn asunder,
were tempted, were slain with the sword:

they wandered about in sheepskins and goatskins;

144.

being destitute, afflicted, tormented;

(Of whom the world was not worthy:)

they wandered in deserts,
and *in* mountains, and *in* dens and caves of the earth.

145.

And these all, having obtained a good report through faith,
received not the promise:

God having provided some better thing for us,
that they without us should not be made perfect.

HEBREWS 12

146.

Wherefore seeing we also are compassed about with so great a cloud of witnesses,

let us lay aside every weight, and the sin which doth so easily beset *us*,
and let us run with patience the race that is set before us,

Looking unto Jesus the author and finisher of *our* faith;

who for the joy that was set before him endured the cross, despising the shame,
and is set down at the right hand of the throne of God.

147.

For consider him that endured such contradiction of sinners against himself,
lest ye be wearied and faint in your minds.

Ye have not yet resisted unto blood, striving against sin.

And ye have forgotten the exhortation which speaketh unto you as unto children,

148.

My son, despise not thou the chastening of the Lord,
nor faint when thou art rebuked of him:

For whom the Lord loveth he chasteneth,
and scourgeth every son whom he receiveth.

If ye endure chastening,
God dealeth with you as with sons;
for what son is he whom the father chasteneth not?

149.

But if ye be without chastisement, whereof all are partakers,
then are ye bastards, and not sons.

Furthermore we have had fathers of our flesh which corrected *us*,
and we gave *them* reverence:

shall we not much rather be in subjection unto the Father of spirits, and live?

For they verily for a few days chastened *us* after their own pleasure;

but he for *our* profit,
that *we* might be partakers of his holiness.

150.

Now no chastening for the present seemeth to be joyous, but grievous:

nevertheless afterward it yieldeth the peaceable fruit of righteousness
unto them which are exercised thereby.

Wherefore lift up the hands which hang down, and the feeble knees;

[12:13] And make straight paths for your feet,
lest that which is lame be turned out of the way; but let it rather be healed.

The Letter to the Hebrews

CHAPTER SIX
Divisions 151-175

HEBREWS 12:14 - 13

151.

[12:14] Follow peace with all *men*, and holiness,
without which no man shall see the Lord:

Looking diligently lest any man fail of the grace of God;

lest any root of bitterness springing up trouble *you*,
and thereby many be defiled;

152.

Lest there *be* any fornicator, or profane person, as Esau,
who for one morsel of meat sold his birthright.

For ye know how that afterward,
when he would have inherited the blessing, he was rejected:

for he found no place of repentance,
though he sought it carefully with tears.

153.

For ye are not come unto the mount that might be touched,
and that burned with fire,

nor unto blackness, and darkness, and tempest,
And the sound of a trumpet, and the voice of words;

which *voice* they that heard intreated that the word should not be spoken to them any more:

154.

(For they could not endure that which was commanded,

And if so much as a beast touch the mountain,
it shall be stoned, or thrust through with a dart:

And so terrible was the sight, *that* Moses said,
I exceedingly fear and quake:)

155.

But ye are come unto mount Sion,
and unto the city of the living God, the heavenly Jerusalem,
and to an innumerable company of angels,

To the general assembly and church of the firstborn,
which are written in heaven,

156.

and to God the Judge of all,
and to the spirits of just men made perfect,

And to Jesus the mediator of the new covenant,
and to the blood of sprinkling, that speaketh better things than *that of* Abel.

157.

See that ye refuse not him that speaketh.

For if they escaped not
who refused him that spake on earth,

much more *shall not* we *escape*,
if we turn away from him that *speaketh* from heaven:

158.

Whose voice then shook the earth:
but now he hath promised, saying,

Yet once more I shake not the earth only,
but also heaven.

159.

And this *word*, Yet once more,
signifieth the removing of those things that are shaken,

as of things that are made,
that those things which cannot be shaken may remain.

160.

Wherefore we receiving a kingdom which cannot be moved,
let us have grace,

whereby we may serve God acceptably with reverence and godly fear:
For our God *is* a consuming fire.

HEBREWS 13

161.

Let brotherly love continue.

Be not forgetful to entertain strangers:
for thereby some have entertained angels unawares.

162.

Remember them that are in bonds, as bound with them;
and them which suffer adversity, as being yourselves also in the body.

Marriage *is* honourable in all, and the bed undefiled:
but whoremongers and adulterers God will judge.

163.

*Let your conversation be without covetousness;
and be content with such things as ye have:*

for he hath said,
I will never leave thee, nor forsake thee.

164.

So that we may boldly say,
The Lord *is* my helper,
and I will not fear what man shall do unto me.

165.

Remember them which have the rule over you,
who have spoken unto you the word of God:

whose faith follow,
considering the end of *their* conversation,

Jesus Christ the same yesterday,
and to day, and for ever.

166.

Be not carried about with divers and strange doctrines.

For *it is* a good thing that the heart be established with grace;
not with meats, which have not profited them that have been occupied therein.

167.

We have an altar,
whereof they have no right to eat which serve the tabernacle.

For the bodies of those beasts,
whose blood is brought into the sanctuary by the high priest for sin,
are burned without the camp.

168.

Wherefore Jesus also, that he might sanctify the people with his own blood,
suffered without the gate.

Let us go forth therefore unto him without the camp,
bearing his reproach.

For here have we no continuing city,
but we seek one to come.

169.

By him therefore let us offer the sacrifice of praise to God continually,
that is, the fruit of *our* lips giving thanks to his name.

But to do good and to communicate forget not:
for with such sacrifices God is well pleased.

170.

Obeys them that have the rule over you,
and submit yourselves:

for they watch for your souls,
as they that must give account,

that they may do it with joy, and not with grief:
for that *is* unprofitable for you.

171.

Pray for us:
for we trust we have a good conscience,
in all things willing to live honestly.

But I beseech *you* the rather to do this,
that I may be restored to you the sooner.

172.

Now the God of peace,
that brought again from the dead our Lord Jesus,

that great shepherd of the sheep,
through the blood of the everlasting covenant,

173.

Make you perfect in every good work to do his will,
working in you that which is wellpleasing in his sight,

through Jesus Christ; to whom *be* glory for ever and ever.

Amen.

174.

And I beseech you, brethren,
suffer the word of exhortation:
for I have written a letter unto you in few words.

Know ye that *our* brother Timothy is set at liberty;
with whom, if he come shortly, I will see you.

175.

Salute all them that have the rule over you, and all the saints.
They of Italy salute you.

Grace *be* with you all.

Amen

3RD TIMOTHY 1

A lost letter from the Church archives, apparently mentioned in Hebrews 13:22-23. A third letter to Timothy and James, over in Ephesus and Jerusalem, to discourage corruption. Probably the last word from Paul, written from prison in Rome after being condemned to death..

Written with Luke [2 Tim 4:11] and invoking the words of 1st Timothy 1:1 & 2nd Timothy 4:18, the letter seems intended for the Greek churches of Timothy at Ephesus, and the Hebrew churches of James at Jerusalem. The note enclosed might be a word from Peter, to Paul and the Saints.

1.

Dear brethren,
We that are under the power of the Lord Christ, our Saviour,
ought to keep the commandments of God, our Father who loves us.

2.

For, they that keep the Lord's precepts have eternal life and blessings,

And they that deny his commandments get to ruin,
and thereto some even are condemned to the Second Death.

3.

Now, the universal precept of the Lord is this:
Do not unto another that which thou wouldest not have done to thyself.

Therefore, thou shalt not steal,
thou shalt not commit adultery,

4.

Thou shalt not swear falsely,
thou shalt not bear false witness,

Thou shalt not take gifts against the truth or justice,
neither shall you take bribes for power.

5.

Furthermore, whosoever hath power
and denieth the truth or justice, shall be denied the Kingdom of God,

And shall be trodden down into Hell,
whence *[one]* may cometh not forth again!

6.

How frail, deceitful, and lost are we,
the workers of sin;

we who do not repent *[from]* working iniquity daily,
yet that daily do deliberately commit sin upon sin!

That ye may know *[them, (and that they may know ye)]*,
say this to them,

7.

“Dearly beloved brethren,
all our work is written in this,

And it shall be for a memorial for, or against us,
in the day of our judgement.

8.

And on that day,
there shall be neither false witnesses, nor companions,
to save sinners from justice,

Neither shall judgement be given by gifts of bribery.

9.

For, understand my brother, that
there is nothing better at blotting out sins

Than faith, truthfulness, and justice;

Almsgiving, chastity, fasting, and prayers,
which putteth out all sins

And that which thou wouldest not have done to thyself,
do not unto another.”

10.

My brethren,
agree thou for the name of Christ Jesus or the Kingdom of God,
and thou shalt receive the eternal crown of power and glory,

Which also is in Christ Jesus, our Lord,
a crown of eternal rest and happiness in the Kingdom of Heaven.

Otherwise called

The Acts of Peter and the Holy Twelve

The first segment of the lost book of the Travels of Peter was discovered in 1945, within the ancient Eypatian library at Nag Hammadi. The first page of the document is damaged and the text rendered illegible. [The text in bracketed italics makes an educated suggestion.]

The story is probably a monument to the martyrdom of Peter, written in a dramatic format, using some poetic license for eventual dramatic presentation. The document does appear to have been slightly modified by someone else.

1.

*[Now, after the cross of our Lord Jesus,
there were a number of spies] which [came into the congregations of the disciples,
with the] purpose [of following] after [each of] us,
[and seizing the remaining eleven] apostles [of Jesus.]*

*[Thus] we sailed [from the coast near Jerusalem,
for some of the Apostles were anxious in their hearts about our safety and the health] of the body.*

2.

Others were not anxious in their hearts.
And *[yet]* in our hearts, we were united.

We agreed to fulfill the ministry to which the Lord appointed us.
And we made a covenant with each other.

3.

We went down to the sea at an opportune moment, which came to us from the Lord.

We found a ship moored at the shore ready to embark,
and we spoke with the sailors of the ship about our coming aboard with them.

4.

They showed great kindness toward us as was ordained by the Lord.

And after we had embarked, we sailed a day and a night.

After that, a wind came up behind the ship and brought us to a small city in the midst of the sea.

5.

And I, Peter, inquired about the name of this city from residents who were standing on the dock.

A man among them answered, saying,

"The name of this city is 'Habitation', *[i.e. house]*
that is, Foundation, *[the city] of patient endurance*."

[Greek was used to write the New Testament]

O'ikia Themelio,

The House of the Foundation

Polis Asthenis Antochi,

The City of Patient Endurance

6.

And the leader among them [*was*] holding the palm branch at the edge of the dock.

And after we had gone ashore with the baggage,
I went into the city, to seek advice about lodging.

7.

A man came out wearing a cloth bound around his waist,
and a gold belt girded it.

Also a [napkin] [*cloth*] was tied over his chest,
extending over his shoulders and covering his head and his hands.

8.

I was staring at the man,
because he was beautiful in his form and stature.

There were four parts of his body that I saw:

the soles of his feet, and a part of his chest,
and the palms of his hands, and his visage.

9.

These things I was able to see.

A book cover like *those of* my books was in his left hand.

A staff of styrax wood was in his right hand.

[*medicinal tree*]

10.

His voice was resounding as he slowly spoke, crying out in the city,
"Pearls! Pearls!"

I, indeed, thought he was a man of that city.

11.

I said to him,
"My brother and my friend!"

He answered me, then, saying,
"Rightly did you say, 'My brother and my friend.'"

What is it you seek from me?"

12.

I said to him,
"I ask you about lodging for me and the brothers also,
because we are strangers here."

13.

He said to me,
"For this reason have I myself just said,

'My brother and my friend,'

because I also am a fellow stranger like you."

14.

And having said these things, he cried out,
"Pearls! Pearls!"

The rich men of that city heard his voice.

15.

They came out of their hidden storerooms.

And some were looking out from the storerooms of their houses.

Others looked out from their upper windows.

16.

And they did not see *that they could gain* anything from him,
because there was no pouch on his back nor bundle inside his cloth and napkin.

And because of their contempt they did not even acknowledge him.

17.

He, for his part, did not reveal himself to them.

They returned to their storerooms, saying,
"This man is mocking us."

18.

And the poor of that city heard his voice,
and they came to the man who sells this pearl.

They said, "Please take the trouble to show us the pearl
so that we may, then, see it with our *own* eyes.

19.

For we are the poor.
And we do not have this [*great*] price to pay for it.

Yet show us that we might say to our friends that we saw a pearl with our *own* eyes."

20.

He answered, saying to them,

"If it is possible, come to my city,
so that I may not only show it before your *very* eyes, yet give it to you for nothing."

21.

And indeed they, the poor of that city, heard and said,

"Since we are beggars,
we surely know that a man does not give a pearl to a beggar,
yet *it is* bread and money that is usually received.

22.

Now then, the kindness which we want to receive from you
is that you show us the pearl before our eyes.

23.

And we will say to our friends proudly that we saw a pearl with our *own* eyes"-
because it is not found among the poor,
especially such beggars *as these*.

24.

He answered *and* said to them,

"If it is possible, you yourselves come to my city,
so that I may not only show you it, but give it to you for nothing."

25.

The poor and the beggars rejoiced,
because of the man who gives for nothing.

The Acts of Peter and the Holy Apostles

CHAPTER TWO
Divisions 26-50

26.

The men asked Peter about the hardships.

Peter answered and told those things that he had heard about the hardships of the way,
because they are interpreters of the hardships in their ministry.

27.

He said to the man who sells this pearl,

"I want to know your name and the hardships of the way to your city,
because we are strangers and servants of God.

28.

It is necessary for us to spread the word of God in every city harmoniously."

29.

He answered and said,
"If you seek my name, Lith-argoel is my name,
the interpretation of which is, 'the light, gazelle-like stone'.

30.

"And also *concerning* the road to the city,
which you asked me about, I will tell you about it.

31.

No man is able to go on that road,
except one who has forsaken everything that he has and has fasted daily from stage to stage.

For many are the robbers and wild beasts on that road.

32.

The one who carries bread with him on the road,
the black dogs kill because of the bread.

33.

The one who carries a costly garment of the world with him,
the robbers kill because of the garment.

34.

The one who carries water with him,
the wolves kill because of the water, since they were thirsty for it.

35.

The one who is anxious about meat and green vegetables,
the lions eat because of the meat.

36.

If he evades the lions,
the bulls devour him because of the green vegetables."

37.

When he had said these things to me,
I sighed within myself, saying,

"Great hardships are on the road!
If only Jesus would give us power to walk it!"

38.

He looked at me since my face was sad, and I sighed.

He said to me,
"Why do you sigh,
if you, indeed, know this name 'Jesus' and believe him?"

39.

He is a great power for giving strength.

For I too believe in the Father who sent him."

40.

I replied, asking him,
"What is the name of the place to which you go, your city?"

41.

He said to me,
"This is the name of my city, 'Nine Gates.'

Let us praise God as we are mindful that the tenth is the head."

42.

After this I went away from him in peace.

As I was about to go and call my friends,
I saw waves and large high walls surrounding the bounds of the city.

43.

I marveled at the great things I saw.

I saw an old man sitting and I asked him if the name of the city was really Habitation.
He [*replied, "Yes, that is its name."*]

44.

[*I asked him,*] "Habitation, [*the city of patience endurance?*]."

He said to me,
"You speak truly, for we inhabit here because we endure."

45.

I responded, saying,
"Justly [*then*] have men named it [*the city of patient endurance*],
because *by* every man who endures his trials, cities are inhabited,
and a precious kingdom comes from them,
because they endure in the midst of the apostasies and the difficulties of the storms.

46.

So that in this way,
the city of every man who endures the burden of his yoke of faith will be inhabited,
and he will be included in the kingdom of heaven."

47.

I hurried and went and called my friends so that we might go to the city that he,
Lith-argoel, appointed for us.

In a bond of faith we forsook everything as he had said *to do*.

48.

We evaded the robbers, because they did not find their garments with us.

We evaded the wolves,
because they did not find the water with us for which they thirsted.

49.

We evaded the lions,
because they did not find the desire for meat with us.

We evaded the bulls [*because*] they did not find green vegetables.

50.

A great joy came upon us and a peaceful carefreeness like that of our Lord.

We rested ourselves in front of the gate,
and we talked with each other about that which is not a distraction of this world.

The Acts of Peter and the Holy Apostles

CHAPTER THREE
Divisions 51-80

51.

Rather, we continued in contemplation of the faith.

[*and*] As we discussed the robbers on the road,
whom we evaded, behold Lith-argoel, having changed, came out to us.

52.

He had the appearance of a physician,
since an unguent box [*of medical ointment*] was under his arm,

and a young disciple was following him carrying a pouch full of medicine.

We did not recognize him.

53.

Peter responded and said to him,

"We want you to do us a favor, because we are strangers,
and take us to the house of Lith-argoel before evening comes."

54.

He said,

"In uprightness of heart I will show it to you.

However, I am amazed at how you knew this good man.

For he does not reveal himself to every man,
because he himself is the son of a great king.

55.

Rest yourselves a little so that I may go and heal this man and return."

He hurried [*away*] and came back quickly.

56.

He said to Peter, "Peter!"

And Peter was frightened, for how did he know that his name was Peter?

57.

Peter responded to the Savior,

"How do you know me, for you called my name?"

58.

Lithargoel answered,

"I want to ask you who gave the name Peter to you?"

59.

He said to him,

"It was Jesus Christ, the son of the living God.

He gave this name to me."

60.

He answered and said,

"It is I! Recognize me, Peter."

He loosened the garment, which clothed him-
the one into which he had changed himself because of us-
revealing to us in truth that it was he.

61.

We prostrated ourselves on the ground and worshipped him.

We comprised eleven disciples.

62.

He stretched forth his hand and caused us to stand.

We spoke with him humbly.

63.

Our heads were bowed down in unworthiness as we said,
"What you wish we will do.

However, give us power to do what you wish at all times."

64.

He gave them the unguent box [*of medical ointment*]
and the pouch that was in the hand of the young disciple.

He commanded them like this, saying,

65.

"Go into the city from which you came,
which is called Habitation.

Continue in endurance as you teach all those who have believed in my name,
because I have endured in hardships of the faith.

66.

I will give you your reward.

To the poor of that city give what they need in order to live until I give them what is better,
which I told you that I will give you for nothing."

67.

Peter answered and said to him,
"Lord, you have taught us to forsake the world and everything in it.

We have renounced them for your sake.

68.

What we are concerned about *now* is the food for a single day.

Where will we be able to find the needs that you ask us to provide for the poor?"

69.

The Lord answered and said,
"O Peter, it was necessary that you understand the parable that I told you!

Do you not understand that my name,
which you teach, surpasses all riches,
and the wisdom of God surpasses gold, and silver and precious stone(s)?"

70.

He gave them the pouch of medicine and said,
"Heal all the sick of the city who believe in my name."

71.

Peter was afraid to reply to him for the second time.

He signaled to the one who was beside him, who was John:
"You talk this time."

72.

John answered and said,
"Lord, before you we are afraid to say many words.

Yet it is you who asks us to practice this skill.

73.

We have not been taught to be physicians.

How then will we know how to heal bodies as you have told us?"

74.

He answered them,
"Rightly have you spoken, John,
for I know that the physicians of this world heal what belongs to the world.

The physicians of souls, however, heal the heart.

75.

Heal the bodies first, therefore,
so that through the real powers of healing for their bodies,
without medicine of the world,

they may believe in you,
that you have power to heal the illnesses of the heart also.

76.

"The rich men of the city, however,
those who did not see fit even to acknowledge me,
yet who reveled in their wealth and pride-

77.

with such as these, therefore,
do not dine in their houses nor be friends with them,
lest their partiality influence you.

78.

For many in the churches have shown partiality to the rich,
because they also are sinful, and they give occasion for others to sin.

79.

Yet judge them with uprightness,
so that your ministry may be glorified,
and that my name also, may be glorified in the churches."

80.

The disciples answered and said,
"Yes, truly this is what is fitting to do."

They prostrated themselves on the ground and worshipped him.

He caused them to stand and departed from them in peace.

Amen

Translated by D. M. Parrot and R. McL. Wilson

TECLA 1-4

From the church archives, the story of Tecla is a monument to Paul, featuring his preaching to the Galatians at Iconium, in the setting of the 14th chapter of the Book of Acts. Tecla is evidently the chaste wife of Paul, and appears to lodge at Laodicea after the events of the story. The Apostle John appears to write to Tecla in his second letter.

1.

When Paul went up to Iconium, after his flight from Antioch,
Demas and Hermogenes became his companions,
who were then full of hypocrisy.

But Paul looking only at the goodness of God,
did them no harm, but loved them greatly.

2.

Accordingly he endeavoured to make agreeable to them
all the oracles and doctrines of Christ,

and the design of the Gospel of God's well-beloved son;
instructing them in the knowledge of Christ,
as it was revealed to him.

3.

And a certain man named Onesiphorus,
hearing that Paul was come to Iconium, went out speedily to meet him,

together with his wife Lectra, and his sons Simmia and Zeno,
to invite him to their house.

4.

For Titus had given them a description of Paul's personage,
they as yet not knowing him in person,
yet only being acquainted with his character.

They went in the king's highway to Lystra, and stood there waiting for him,
comparing all who passed by with that description which Titus had given them.

5.

At length they saw a man coming (namely Paul),
of a low stature, bald on the head;

with crooked thighs, handsome legs,
hollow-eyes; and a crooked nose;

full of grace,
for sometimes he appeared as a man,
sometimes he had the countenance of an angel.

6.

And Paul saw Onesiphorus, and was glad.

And Onesiphorus said:
Hail, thou servant of the blessed God.

Paul replied,
The grace of God be with thee and thy family.

7.

Yet Demas and Hermogenes were moved with envy,
and, under a show of great religion, Demas said,

And are not we also servants of the blessed God?
Why didst thou not salute us?

8.

Onesiphorus replied,
Because I have not perceived in you the fruits of righteousness;

Nevertheless, if ye are of that sort,
ye shall be welcome to my house also.

9.

Then Paul went into the house of Onesiphorus,
and there was great joy among the family on that account:

and they employed themselves in prayer, and breaking of bread,

and hearing Paul preach the word of God
concerning temperance and the resurrection, in the following manner:

10.

Blessed are the pure in heart,
for they shall see God.

Blessed are they who keep their flesh undefiled (pure),
for they shall be the temple of God.

11.

Blessed are the temperate (*chaste*),
for God will reveal Himself to them.

Blessed are they who abandon their worldly enjoyments,
for they shall be accepted of God.

12.

Blessed are they who have wives, as though they had them not,
for they shall be made angels of God.

Blessed are they who tremble at the word of God,
for they shall be comforted.

13.

Blessed are they who keep their baptism pure,
for they shall find peace with the Father, Son, and Holy Ghost.

Blessed are they who pursue the wisdom or doctrine of Jesus Christ,
for they shall be called the sons of the Most High.

14.

Blessed are they who observe the instructions of Jesus Christ,
for they shall dwell in eternal light.

Blessed are they, who for the love of Christ abandon the glories of the world,
for they shall judge angels,

and be placed at the right hand of Christ,
and shall not suffer the bitterness of the last judgment.

15.

Blessed are the bodies and souls of virgins,
for they are acceptable to God, and shall not lose the reward of their virginity,

for the word of their *heavenly* Father
shall prove effectual to their salvation in the day of his Son,
and they shall enjoy rest for evermore.

TECLA 2

16.

While Paul was preaching this sermon
in the church which was in the house of Onesiphorus,

a certain virgin named Tecla sat at a certain window in her house.
(whose mother's name was Theoclia,
and who was betrothed to a man named Thamyris)

17.

From whence, by the advantage of a window in the house where Paul was,
she both night and day heard Paul's sermons concerning God,
concerning charity, concerning faith in Christ, and concerning prayer;

Nor would she depart from the window,
till with exceeding joy she was subdued to the doctrines of faith.

18.

At length, when she saw many women and virgins going into Paul,
she earnestly desired that she might be thought worthy to appear in his presence,
and hear the word of Christ;

for she had not yet seen Paul's person, but only heard his sermons, and that alone.

19.

Yet when she would not be prevailed upon to depart from the window,
her mother sent to Thamyris,
who came with the greatest pleasure, as hoping now to marry her.

20.

Accordingly he said to Theoclia,
Where is my Tecla?

Theoclia replied,
Thamyris, I have something very strange to tell you;

21.

for Tecla, for the space of three days,
will not move from the window, not so much as to eat or drink,

but is so intent in hearing the artful and delusive discourses of a certain foreigner,
that I perfectly wonder Thamyris,

that a young woman of her known modesty, will suffer herself to be so prevailed upon.

22.

For that man has disturbed the whole city of Iconium, and even your Tecla, among others.

All the women and young men flock to him to receive his doctrine;
who, besides all the rest, tells them that there is but one God,
who alone is to be worshipped, and that we ought to live in chastity.

23.

Notwithstanding this, my daughter Tecla is captivated by the discourses of Paul
like a spider's web fastened to the window,
and attends upon them with prodigious eagerness and vast delight.

And thus, by attending on what he says, the young woman is seduced.

Now then do you go, and speak to her, for she is betrothed to you.

24.

Accordingly Thamyris went, and having saluted her,
and taking care not to surprise her, he said,

Tecla, my spouse, why sittest thou in this melancholy posture?
What strange impressions are made upon thee?
Turn to Thamyris, and blush.

Her mother also spake to her after the same manner, and said,
Child, why dost thou sit so melancholy,
and, like one astonished, makest no reply?

25.

Then they wept exceedingly,
Thamyris, that he had lost his spouse;
Theoclia, that she had lost her daughter;

and the maids, that they had lost their mistress;
and there was an universal mourning in the family.

26.

But all these things made no impression upon Tecla,
so as to incline her so much as to turn to them, and take notice of them;
for she still regarded the discourses of Paul.

Then Thamyris ran forth into the street to observe
who they were that went in to Paul, and came out from him;

and he saw two men engaged in a very warm dispute, and said to them;

27.

Sirs, what business have you here?

and who is that man within, belonging to you,
who deludes the minds of men, both young men and virgins,
persuading them, that they ought not to marry, but continue as they are?

I promise to give you a considerable sum,
if ye will give me a just account of him; for I am the chief person of this city.

28.

Demas and Hermogenes replied,
We cannot so exactly tell who he is; but this we know,

that he deprives young men of their *intended* wives,
and virgins of their *intended* husbands,

by teaching, that there can be no future resurrection,
unless ye continue in chastity, and do not defile your flesh.

TECLA 3

29.

Then said Thamyris,
Come along with me to my house, and refresh yourselves.

So they went to a very splendid entertainment,
where there was wine in abundance, and very rich provision.

They were brought to a table richly spread, and made to drink plentifully by Thamyris,
on account of the love he had for Tecla and his desire to marry her.

30.

Then Thamyris said,
I desire ye would inform me what the doctrines of this Paul are,
that I may understand them;

for I am under no small concern about Tecla,
seeing she so delights in that stranger's discourses,
that I am in danger of losing my intended wife.

31.

Then Demas and Hermogenes answered both together, and said,

Let him be brought before the governor Castellius,
as one who endeavours to persuade the people into the new religion of the Christians,

and he, according to the order of Caesar, will put him to death,
by which means you will obtain your wife;

32.

While we at the same time will teach her,
that the resurrection which he speaks of is already come,

and consists in our having children;
and that we then arose again, when we came to the knowledge of God.

33.

Thamyris having this account from them, was filled with hot resentment:

And rising early in the morning he went to the house of Onesiphorus,

attended by the magistrates, the Jailor,
and a great multitude of people with staves,

and said to Paul;

34.

Thou hast perverted the city of Iconium,

and among the rest, Tecla,
who is betrothed to me, so that now she will not marry me.

Thou shalt therefore go with us to the governor Castellius.

35.

And all the multitude cried out,

Away with this imposter,
for he has perverted the minds of our wives, and all the people hearken to him.

TECLA 4-6

36.

Then Thamyris standing before the governor's judgment-seat,
spake with a loud voice in the following manner.

O governor, I know not whence this man cometh;
but he is one who teaches that matrimony is unlawful.

Command him therefore to declare before you for what reason he publishes such doctrines.

37.

While he was saying thus,
Demas and Hermogenes said; *discreetly to Thamyris*,

Say that he is a Christian, and he will presently be put to death.

38.

But the governor was more deliberate, and calling to Paul, he said,

Who art thou? What dost thou teach?
They seem to lay gross crimes to thy charge.

39.

Paul then spake with a loud voice, saying,

As I am now called to give an account, O governor, of my doctrines,
I desire your audience.

40.

That God, who is a God of vengeance,
and who strands in need of nothing but the salvation of his creatures,
has sent me to reclaim them from their wickedness, and corruptions;
from all (*sinful*) pleasures, and from death;
and to persuade them to sin no more.

41.

On this account, God sent his Son Jesus Christ,
whom I preach, and in whom I instruct men to place their hopes,

as that person who only had such compassion on the deluded world,
that it might not, O governor, be condemned, but have faith,

the fear of God,
the knowlege of religion, and the love of truth.

42.

So that if I only teach those things which I have received by revelation from God,
where is my crime?

When the governor heard this,
he ordered Paul to be bound, and to be put in prison,
till he should be more at leisure to hear him more fully.

43.

Yet in the night, Tecla taking off her ear-rings,
gave them to the turnkey of the prison, who then opened the door to her, and let her in;

And when she made a present of a silver looking-glass to the jailor,
was allowed to go into the room where Paul was;

44.

then she set down at his feet, and heard from him the great things of God.

And as she perceived Paul not to be afraid of suffering,
except that by divine assistance he behaved himself with courage,
her faith so far increased that she kissed his chains.

TECLA 5

45.

At length Tecla was missed and sought for by the family and by Thamyras in every street,
as though she had been lost;

till one of the porter's fellow-servants told them, that she had gone out in the night-time.

Then they examined the porter,
and he told them, that she was gone to the prison to the strange man.

46.

They went therefore according to his direction, and there found her;
and when they came out, they got a mob together,
and went and told the governor all that had happened,

Upon which he ordered Paul to be brought before his judgment seat.

47.

Tecla in the meantime lay wallowing on the ground in the prison,
in that same place where Paul had sat to teach her;

upon which the governor also ordered her to be brought before his judgment-seat;
which summons she received with joy, and went.

48.

When Paul was brought thither, the mob with more vehemence cried out,
He is a magician, let him die.

49.

Nevertheless
the governor attended with pleasure upon Paul's discourses of the holy works of Christ;
and, after a council called, he summoned Tecla, and said to her,

Why do you not, according to the law of the Iconians, marry Thamyras?

50.

She stood still, with her eyes fixed upon Paul;

and finding she made no reply, Theoclia, her mother cried out saying,

51.

Let the unjust creature be burnt;
let her be burnt in the midst of the theatre, for refusing Thamyras,

that all women may learn from her to avoid such practices.

52.

Then the governor was exceedingly concerned,
and ordered Paul to be whipt out of the city, and Tecla to be burnt.

So the governor arose, and went immediately into the theatre;
and all the people went forth to see the dismal sight.

53.

But Tecla, just as a lamb in the wilderness looks every way to see his shepherd,
looked around for Paul;

And as she was looking upon the multitude,
she saw the Lord Jesus in the likeness of Paul, and said to herself,
Paul is come to see me in my distressed circumstances.

And she fixed her eyes upon him;
but he instantly ascended up to heaven, while she looked on him.

54.

Then the young men and women brought wood and straw for the burning of Tecla;

who being brought naked to the stake, extorted tears from the governor,
with surprise beholding the greatness of her beauty.

And when they had placed the wood in order, the people commanded her to go upon it;
which she did, first making the sign of the cross.

55.

Then the people set fire to the pile;
and though the flame was exceeding large, it did not touch her;

for God took compassion on her, and caused a great eruption from the earth beneath,
and a cloud from above to pour down great quantities of rain and hail;

Insomuch that by the rupture of the earth, very many were in great danger,
and some were killed, the fire was extinguished, and Tecla preserved.

TECLA 6

56.

In the meantime Paul, together with Onesiphorus, his wife and children,
was keeping a fast in a certain cave, which was in the road from Iconium to Daphne.

And when they had fasted for several days, the children said to Paul,
Father, we are hungry, and have not wherewithal to buy bread;

for Onesiphorus had left all his substance to follow Paul with his family.

57.

Then Paul, taking off his coat, said to the boy,
Go, child, and buy bread, and bring it hither.

Yet while the boy was buying the bread,
he saw his neighbour Tecla, and was surprised, and said to her,

Tecla, where are you going?

58.

She replied, I am in pursuit of Paul, having been delivered from the flames.

The boy then said, I will bring you to him,
for he is under great concern on your account,
and has been in prayer and fasting these six days.

59.

When Tecla came to the cave, she found Paul upon his knees praying and saying,

O holy Father, O Lord Jesus Christ,
grant that the fire may not touch Tecla; but be her helper, for she is thy servant.

60.

Tecla then standing behind him, cried out in the following words:

O sovereign Lord Creator of heaven and earth,
the Father of thy beloved and holy Son,

I praise thee that thou hast preserved me from the fire, to see Paul again.

61.

Paul then arose, and when he saw her, said,
O God, who searchest the heart,

Father of my Lord Jesus Christ,
I praise thee that thou hast answered my prayer.

62.

And there prevailed among them in the cave
[~~an entire~~] [*a great*] affection to each other;

[Paul, Onesiphorus, and all that were with them being filled with [~~joy~~] [*hope*].

63.

They had five loaves, some herbs and water,
and they solaced each other in reflections upon the holy works of Christ.

Then said Tecla to Paul,
If you be pleased with it, I will follow you whithersoever you go.

64.

He replied to her,
Persons are now much given to fornication,

and you being [*handsome*] [*beautiful*], I am afraid
lest you should meet with greater temptation than the former,
and should not withstand, but be overcome by it.

65.

Tecla replied,
Grant me only the seal of Christ, and no temptation shall affect me.

Paul answered,
Tecla, wait with patience, and you shall receive the gift of Christ.

TECLA 7 - 9

66.

Then Paul sent back Onesiphorus and his family to their own home,
and taking Tecla along with him, went for Antioch [*Pisidia*];

67.

And as soon as they came in to the city,
a certain Syrian, named Alexander,

a magistrate in the city,
who had done many considerable services for the city during his magistracy,

saw Tecla and fell in love with her,
and endeavoured by many rich presents to engage Paul in his interest.

68.

But Paul told him,
I know not the woman of whom you speak, nor does she belong to me.

69.

But he being a person of great power in Antioch,
seized her in the street and kissed her,

which Tecla would not bear,
yet looking about for Paul, cried out in a distressed loud tone,

70.

Force me not, who am a stranger;

force me not, who am a servant of God;

I am one of the principal persons of Iconium,
and was obliged to leave that city because I would not be married to Thamyris.

71.

Then she laid hold on Alexander,
tore his coat, and took his crown off his head,
and made him appear ridiculous before all the people.

72.

Yet Alexander, partly as he loved her,
and partly being ashamed of what had been done,

led her to the governor, and upon her confession of what she had done,
he condemned her to be thrown among the beasts.

TECLA 8

73.

Which when the people saw, they said:
The judgments passed in this city are unjust.

But Tecla desired the favour of the governor,
that her chastity might not be attacked, yet preserved till she should be cast to the beasts.

74.

The governor then inquired, who would entertain her;
upon which a certain very rich widow, named Trifina,
whose daughter was lately dead,

desired that she might have the keeping of her;
and she began to treat her in her house as her own daughter.

75.

At length a day came,
when the beasts were to be brought forth to be seen;

and Tecla was brought to the amphitheatre, and put into a den
in which was an exceeding fierce she-lion, in the presence of a multitude of spectators.

Trifina; without any surprise, accompanied Tecla,
and the she-lion licked the feet of Tecla.

76.

The title written which denoted her crime, was 'SACRILEGE'.

Then the women cried out,
O God, the judgments of this city are unrighteous.

77.

After the beasts had been shown, Trifina took Tecla home with her,
and they went to bed; and behold, the daughter of Trifina, who was dead,
appeared to her mother, and said;

Mother, let the young woman Tecla be reputed by you as your daughter in my stead;
and desire her that she should pray for me,
that I may be translated to a state of happiness.

78.

Upon which Trifina, with a mournful air, said,

My daughter Falconilla has appeared to me,
and ordered me to receive you in her room;

79.

wherefore I desire, Tecla, that you would pray for my daughter,
that she may be translated into a state of happiness, and to life eternal.

80.

When Tecla heard this, she immediately prayed to the Lord, and said:

O Lord God of heaven and earth,
Jesus Christ, thou Son of the Most High,
grant that her daughter Falconilla may live forever.

81.

Trifina hearing this, groaned again, and said:
O unrighteous judgments!

O unreasonable wickedness!
that such a creature should *again* be cast to the beasts!

82.

On the morrow, at break of day, Alexander came to Trifina's house, and said:
The governor and the people are waiting; bring the criminal forth.

83.

Yet Trifina ran in so violently upon him, that he was affrighted, and ran away.

Trifina was one of the royal family; and she thus expressed her sorrow,
and said;

84.

Alas! I have trouble in my house on two accounts, and there is no one who will relieve me,
either under the loss of my daughter, or my being unable to save Tecla.

But now, O Lord God, be thou the helper of Tecla thy servant.

85.

While she was thus engaged, the governor sent one of his own officers to bring Tecla.

Trifina took her by the hand, and, going with her, said:
I went with Falconilla to her grave, and now must go with Tecla to the beasts.

86.

When Tecla heard this, she weeping prayed, and said:

O Lord God, whom I have made my confidence and refuge,
reward Trifina for her compassion to me, and preserving my chastity.

87.

Upon this there was a great noise in the amphitheatre;
the beasts roared, and the people cried out,

Bring in the criminal.

88.

But the women cried out, and said:

Let the whole city suffer for such crimes;
and order all of us to the same punishment, O governor,

O unjust judgment!
O cruel sight!

89.

Others said,
Let the whole city be destroyed for this vile action!

90.

Kill us all, O governor.

O cruel sight!
O unrighteous judgment.

TECLA 9

91.

Then Tecla was taken out of the hand of Trifina, stripped naked,
had a girdle put on, and thrown into the place appointed for fighting with the beasts:

92.

But in the mean time Trifina, who sat upon one of the benches, fainted away and died;
upon which the whole city was under a very great concern.

93.

And Alexander himself was afraid, and prayed the governor, saying:

I entreat you, take compassion on me and the city,
and release this woman, lest both you and I, and the whole city, be destroyed;

94.

For if Caesar should have any account of what has passed now,
he will certainly immediately destroy the city,
because Trifina, a person of royal extract, and a relation of his, is dead upon her seat.

95.

Upon this the governor called Tecla from among the beasts to him, and said to her,

Who art thou? and what are thy circumstances,
that not one of the beasts will touch thee?

96.

Tecla replied to him;
I am a servant of the living God;

and as to my state,
I am a believer on Jesus Christ his Son, in whom God is well pleased;

97.

and for that reason none of the beasts could touch me.

He alone is the way to eternal salvation,
and the foundation of eternal life.

98.

He is a refuge to those who are in distress;
a support to the afflicted, hope and defence to those who are hopeless;

and in a word, all those who do not believe on him,
shall not live, but suffer eternal death.

99.

When the governor heard these things,
he ordered her clothes to be brought, and said to her,

Put on your clothes.

100.

Tecla replied:
May that God who clothed me when I was naked among the beasts,
in the day of judgment clothe your soul with the robe of salvation.

101.

Then she took her clothes, and put them on;
and the governor immediately published an order in these words:

I release to you Tecla the servant of God.

102.

Upon which the women cried out together with a loud voice,
and with one accord gave praise unto God, and said;

There is but one God,
who is the God of Tecla;
the one God who hath delivered Tecla.

103.

So loud were their voices, that the whole city seemed to be shaken;

and Trifina herself heard the glad tidings, and arose again,
and ran with the multitude to meet Tecla; and embracing her, said:

104.

Now I believe there shall be a resurrection of the dead;
now I am persuaded that my daughter is alive.

105.

Come therefore home with me, my daughter Tecla,
and I will make (*give*) all over that I have to you.

106.

So Tecla went with Trifina,
and was entertained there a few days, teaching her the word of the Lord,

whereby many young women were converted;
and there was great joy in the family of Trifina.

107.

But Tecla longed to see Paul, and inquired and sent every where to find him;

and when at length she was informed that he was at Myra, in Lycia,
she took with her many young men and women;

108.

and putting on a girdle,
and dressing herself in the habit of a man, she went to him to Myra in Lycia,

and there found Paul preaching the word of God;
and she stood by him among the throng.

109.

But it was no small surprise to Paul when he saw her and the people with her;
for he imagined some fresh trial was coming upon them;

TECLA 10

110.

Which when Tecla perceived, she said to him:

I have been baptized, O Paul;
for he who assists you in preaching, has assisted me to baptize.

111.

Then Paul took her, and led her to the house of Hermes;
and Tecla related to Paul all that had befallen her in Antioch [*Pisidia*],

insomuch that Paul exceedingly wondered,
and all who heard were confirmed in the faith, and prayed for Trifina's happiness.

112.

Then Tecla arose, and said to Paul,
I am going to Iconium.

Paul replied to her:
Go and teach the word of the Lord.

113.

But Trifina had sent large sums of money to Paul,
and also clothing by the hands of Tecla, for the relief of the poor.

114.

So Tecla went to Iconium,

And when she came to the house of Onesiphorus,
she fell down upon the floor where Paul had sat and preached,

and, mixing tears with her prayers,
she praised and glorified God in the following words:

115.

O Lord the God of this house, in which I was first enlightened by thee;

O Jesus, son of the living God,
who wast my helper before the governor,

my helper in the fire,
my helper among the beasts;

thou alone art God for ever and ever,
Amen.

116.

Tecla now *on her return* found [*her once betrothed*] Thamyris dead, but her mother living.

So calling her mother, she said to her: Theoclia, my mother,
is it possible for you to be brought to a belief,
that there is but one Lord God, who dwells in the heavens?

117.

If you desire great riches, God will give them to you by me;
if you want your daughter again, here I am.

These and many other things she represented to her mother,
endeavouring to persuade her to her own opinion.

But her mother Theoclia gave no credit to the things which were said by the martyr Tecla.

118.

So that Tecla perceiving, she discoursed to no purpose,
signing her whole body with the sign *of the cross*,
left the house and went to Daphne;

and when she came there,
she went to the cave where she had found Paul [*hiding out*] with Onesiphorus,
and fell down upon the ground; and wept before God.

119.

When she departed thence,
she went to Seleucia, and enlightened many in the knowledge of Christ.

And a bright cloud conducted her in her journey.

120.

And after she had arrived at Seleucia she went to a place out of the city,
about the distance of a furlong,
being afraid of the inhabitants, because they were worshippers of idols.

And she was led *by the cloud* into a mountain called Calamon, or Rodeon.

121.

There she abode many years,
and underwent a great many grievous temptations of the devil,

which she bore in a becoming manner,
by the assistance which she had from Christ.

122.

At length certain gentle-women hearing of the virgin Tecla, went to her,
and were instructed by her in the oracles of God,
and many of them abandoned this world, and led a monastic life with her.

123.

Hereby a good report was spread everywhere of Tecla,
and she wrought several cures,

so that all the city and adjacent countries brought their sick to that mountain,
and before they came as far as the door of the cave,
they were [~~instantly~~] cured of whatsoever distemper they had.

124.

The unclean spirits were cast out, making a noise;
all received their sick made whole, and glorified God,
who had bestowed such power on the virgin Tecla;

125.

Insomuch that the physicians of Seleucia were now of no more account,
and lost [~~all~~] the profit of their trade, because no one regarded them;

upon which they were filled with envy,
and began to contrive with what methods to take this servant of Christ.

The story ends somewhat abruptly, and might have been meant to be continued, although it seems likely that Tecla, having been befriended by Paul, lodged at Laodicea and Colossae with the other leadership of the church during 50-60 AD.

Written after Peter and Paul were martyred by Rome, presumably inclusive of the preaching of Peter.

1.

The Church of God which sojourns at Rome,
to the Church of God sojourning at Corinth,

to those who are called and sanctified by the will of God,
through our Lord Jesus Christ:

2.

Grace to you, and peace,
from Almighty God through Jesus Christ, be multiplied.

3.

Owing, dear brethren,
to the sudden and successive calamitous events which have happened to ourselves,

we feel that we have been somewhat tardy in turning our attention
to the points respecting which you consulted us;

4.

and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God,
which a few rash and self-confident persons have kindled to such a pitch of frenzy,

that your venerable and illustrious name, worthy to be universally loved,
has suffered grievous injury.

5.

For who ever dwelt even for a short time among you,
and did not find your faith to be as fruitful of virtue as it was firmly established?

Who did not admire the sobriety and moderation of your godliness in Christ?

Who did not proclaim the magnificence of your habitual hospitality?
And who did not rejoice over your perfect and well-grounded knowledge?

6.

For you did all things without respect of persons,
and walked in the commandments of God,

being obedient to those who had the rule over you,
and giving all fitting honour to the presbyters among you.

7.

You enjoined young men to be of a sober and serious mind;

you instructed your wives to do all things with a blameless, becoming, and pure conscience, loving
their husbands as in duty bound;
and you taught them that, living in the rule of obedience,

they should manage their household affairs becomingly,
and be in every respect marked by discretion.

1ST CLEMENT 2

8.

Moreover, you were all distinguished by humility,
and were in no respect puffed up with pride,

but yielded obedience rather than extorted it,
and were more willing to give than to receive,

9.

Content with the provision which God had made for you,
and carefully attending to His words,

you were inwardly filled with His doctrine,
and His sufferings were before your eyes.

10.

Thus a profound and abundant peace was given to you all,
and you had an insatiable desire for doing good,
while a full outpouring of the Holy Spirit was upon you all.

11.

Full of holy designs,
and with true earnestness of mind and a godly confidence,

you stretched forth your hands to God Almighty,
beseeching Him to be merciful to you, if you had been guilty of any involuntary transgression.

12.

Day and night you were anxious for the whole brotherhood,
that the number of God's elect might be saved with mercy and a good conscience.

You were sincere and uncorrupted,
and forgetful of injuries between one another.

13.

Every kind of faction and schism was abominable in your sight.

You mourned over the transgressions of your neighbours:
their deficiencies you deemed your own.

You never grudged any act of kindness,
being 'ready to every good work.'

14.

Adorned by a thoroughly virtuous and religious life,
you did all things in the fear of God.

The commandments and ordinances of the Lord
were written upon the tablets of your hearts.

1ST CLEMENT 3

15.

Every kind of honour and happiness was bestowed upon you,
and then was fulfilled that which is written,

"My beloved ate and drink, and was enlarged and became fat, and kicked."

16.

Hence flowed emulation and envy, strife and sedition,
persecution and disorder, war and captivity.

17.

So the worthless rose up against the honoured,
those of no reputation against such as were renowned,

the foolish against the wise,
the young against those advanced in years.

18.

For this reason righteousness and peace are now far departed from you,
inasmuch as every one abandons the fear of God, and is become blind in His faith,

19.

neither walks in the ordinances of His appointment,
nor acts a part becoming a Christian,

but walks after his own wicked lusts,
resuming the practice of an unrighteous and ungodly envy,
by which death itself entered into the world.

1ST CLEMENT 4

20.

For thus it is written:

"And it came to pass after certain days,
that Cain brought of the fruits of the earth a sacrifice to God;
and Abel also brought of the firstlings of his sheep, and of the fat thereof.

21.

And God had respect to Abel and to his offerings,
but Cain and his sacrifices He did not regard.

22.

And Cain was deeply grieved, and his countenance fell.

And God said to Cain,
Why are you grieved, and why is your countenance fallen?

23.

If you offer rightly, but do not divide rightly,
have you not sinned?

Be at peace:
your offering returns to yourself, and you shall again possess it.

24.

And Cain said to Abel his brother,
Let us go into the field.

And it came to pass, while they were in the field,
that Cain rose up against Abel his brother, and killed him.

25.

You see, brethren, how envy and jealousy led to the murder of a brother.

Through envy, also, our father Jacob fled from the face of Esau his brother.

Envy made Joseph be persecuted unto death, and to come into bondage.

26.

Envy compelled Moses to flee from the face of Pharaoh king of Egypt,
when he heard these words from his fellow countryman,

"Who made you a judge or a ruler over us?
Will you kill me, as you killed the Egyptian yesterday?"

27.

On account of envy, Aaron and Miriam had to make their home outside of the camp.

28.

Envy brought down Dathan and Abiram alive to Hades,
through the sedition which they excited against God's servant Moses.

29.

Through envy, David underwent the hatred not only of foreigners,
but was also persecuted by Saul king of Israel.

1ST CLEMENT 5

30.

But not to dwell upon ancient examples,
let us come to the most recent spiritual heroes.

Let us take the noble examples furnished in our own generation.

31.

Through envy and jealousy,
the greatest and most righteous pillars *of the Church* have been persecuted and put to death.

Let us set before our eyes the illustrious apostles.

32.

Peter, through unrighteous envy,
endured not one or two, but numerous labours,
and when he had finally suffered martyrdom, departed to the place of glory due to him.

Owing to envy, Paul also obtained the reward of patient endurance,
after being seven times thrown into captivity, compelled to flee, and stoned.

32

After preaching both in the east and west,
he gained the illustrious reputation due to his faith,

having taught righteousness to the whole world,
and come to the extreme limit of the west, and suffered martyrdom under the prefects.

Thus was he removed from the world, and went into the holy place,
having proved himself a striking example of patience.

1ST CLEMENT 6

33.

To these men who spent their lives in the practice of holiness,
there is to be added a great multitude of the elect,

who, having through envy endured many indignities and tortures,
furnished us with a most excellent example.

34.

Through envy, those women, the Danaids and Dircae, being persecuted,

after they had suffered terrible and unspeakable torments,

finished the course of their faith with steadfastness,
and though weak in body, received a noble reward.

35.

Envy has alienated wives from their husbands, and changed that saying of our father Adam,
"This is now bone of my bones, and flesh of my flesh."

Envy and strife have overthrown great cities and rooted up mighty nations.

The First Letter of Clement

CHAPTER TWO
Divisions 36-65

1ST CLEMENT 7-12

36.

These things, beloved, we write to you,
not merely to admonish you of your duty, but also to remind ourselves.

For we are struggling in the same arena, and the same conflict is assigned to both of us.

37.

So let us give up vain and fruitless cares,
and approach to the glorious and venerable rule of our holy calling.

Let us attend to what is good, pleasing, and acceptable in the sight of Him who formed us.

38.

Let us look steadfastly to the blood of Christ,
and see how precious that blood is to God, which, having been shed for our salvation,
has set the grace of repentance before the whole world.

39.

Let us turn to every age that has passed, and learn that, from generation to generation,
the Lord has granted a place of repentance to all who would be converted to Him.

40.

Noah preached repentance, and as many as listened to him were saved.

Jonah proclaimed destruction to the Ninevites;

but they, repenting of their sins, propitiated God by prayer,
and obtained salvation, although they were aliens *to the covenant* of God.

1ST CLEMENT 8

41.

The ministers of the grace of God have, by the Holy Spirit, spoken of repentance;
and the Lord of all things has himself declared with an oath regarding it,

"As I live", says the Lord, "I desire not the death of the sinner,
but rather his repentance;" adding, moreover, this gracious declaration:

"Repent O house of Israel, of your iniquity.

42.

Say to the children of My people,

"Though your sins reach from earth to heaven,
and though they be redder than scarlet, and blacker than sackcloth,

if you turn to Me with your whole heart, and say, Father!
I will listen to you, as to a holy people."

43.

And in another place He says:

"Wash, and become clean;
put away the wickedness of your souls from before my eyes;

44.

cease from your evil ways, and learn to do well;
seek out judgment, deliver the oppressed,

judge the fatherless, and see that justice is done to the widow;
and come, and let us reason together.

45.

He declares, "Though your sins be like crimson, I will make them white as snow;
though they be like scarlet, I will whiten them like wool.

And if you are willing and obey Me, you shall eat the good of the land;

but if you refuse, and will not listen to Me, the sword shall devour you,
for the mouth of the Lord has spoken these things."

46.

Desiring, therefore, that all His beloved should be partakers of repentance,
He has, by His almighty will, established *these declarations*.

1ST CLEMENT 9

So let us yield obedience to His excellent and glorious will;

47.

and imploring His mercy and loving-kindness,

while we forsake all fruitless labours,
and strife, and envy, which leads to death,

let us turn and have [~~recourse to~~] [*refuge through*] His compassions.

48.

Let us steadfastly contemplate those who have perfectly ministered to His excellent glory.

Let us take *for instance* Enoch, who, being found righteous in obedience,
was translated, and death was never known to happen to him?

Noah, being found faithful, preached regeneration to the world through his ministry;
and the Lord saved by him the animals which, with one accord, entered into the ark.

49.

Abraham, called "the friend" [*of God*], was found faithful, inasmuch as he obeyed the words of God.

He, in the exercise of obedience, went out from his own country, and from his kindred, and from his father's house,

in order that, by forsaking a small territory, and a weak family, and an insignificant house, he might inherit the promises of God.

50.

For God said to him,

"Leave your country, and your kindred, and your father's house, and go into the land which I shall show you.

And I will make you a great nation, and will bless you, and make your name great, and you shall be blessed.

And I will bless those who bless you, and curse those who curse you; and in you shall all the families of the earth be blessed."

51.

And again, on his departing from Lot, God said to him.

"Lift up your eyes, and look from the place where you now are, northward, and southward, and eastward, and westward; for all the land which you see, to you will I give it, and to your seed for ever.

And I will make your seed as the dust of the earth, so that if a man can number the dust of the earth, then shall your seed also be numbered."

52.

And again *the Scripture* says,

"God brought forth Abram, and said to him,

Look up now to heaven, and count the stars if you are able to number them; so shall your seed be.

And Abram believed God, and it was counted to him for righteousness."

53.

On account of his faith and hospitality, a son was given him in his old age;

and in the exercise of obedience, he offered him as a sacrifice to God on one of the mountains which He showed him.

1ST CLEMENT 11

54.

On account of his hospitality and godliness, Lot was saved out of Sodom when all the country around him was punished by means of fire and brimstone,

the Lord thus making it manifest that He does not forsake those who hope in Him, but gives up those who depart from Him to punishment and torture.

55.

For Lot's wife, who went forth with him, being of a different mind from himself and not continuing in agreement with him (as to the command which had been given them), was made an example of, so as to be a pillar of salt to this day.

This was done that all might know that those who are of a double mind,
and who distrust the power of God, bring down judgment on themselves,
and become a sign to all succeeding generations.

1ST CLEMENT 12

56.

On account of her faith and hospitality, Rahab the harlot was saved.

For when spies were sent by Joshua, the son of Nun, to Jericho,
the king of the country ascertained that they had come to spy out their land,
and sent men to seize them, in order that, when taken, they might be put to death.

But the hospitable Rahab received them,
and hid them on the roof of her house under some stalks of flax.

57.

And when the men sent by the king arrived and said
"There came men to you who are to spy out our land;
bring them forth, for so the king commands,"

she answered them,
"The two men whom you seek came to me, but quickly departed again and are gone,"
thus not discovering the spies to them.

58.

Then she said to the men,
"I know assuredly that the Lord your God has given you this city,
for the fear and dread of you have fallen on its inhabitants.

When therefore you shall have taken it,
keep me and the house of my father in safety."

59.

And they said to her, "It shall be as you have spoken to us.

As soon, therefore, as you know that we are at hand,
you shall gather all your family under your roof, and they shall be preserved,
but anyone found outside of your dwelling shall perish."

60.

Moreover, they gave her a sign to this effect,
that she should hang forth from her house a scarlet thread.

And thus they made it manifest that redemption should flow through
the blood of the Lord to all those who believe and hope in God.

You see, beloved, that there was not only faith,
but prophecy, in this woman.

1ST CLEMENT 13-16

61.

Let us therefore, brethren, be of humble mind, laying aside all haughtiness, and pride,
and foolishness, and angry feelings;
and let us act according to that which is written

62.

(for the Holy Spirit says,

"Let not the wise man glory in his wisdom,
neither let the mighty man glory in his might,
neither let the rich man glory in his riches;

but let him that glories glory in the Lord,
in diligently seeking Him, and doing judgment and righteousness"),

63.

being especially mindful of the words of the Lord Jesus which He spoke,
teaching us meekness and long-suffering.

For thus He spoke:

"Be merciful, that you may obtain mercy;
forgive, that it may be forgiven to you;

64.

as you do, so shall it be done to you;
as you judge, so shall you be judged;

as you are kind, so shall kindness be shown to you;
with what measure you measure, with the same it shall be measured to you."

65.

By this precept and by these rules let us establish ourselves,
that we walk with all humility in obedience to His holy words.

For the holy word says, "On whom shall I look,
but on him that is meek and peaceable, and who trembles at My words?"

1ST CLEMENT 14

66.

It is right and holy therefore, men and brethren,
to obey God rather than to follow those who, through pride and sedition,
have become the leaders of a detestable emulation.

67.

For we shall incur no [~~slight injury~~] *small spiritual loss*], but rather great [~~danger~~],] *[estate]*
if we rashly yield ourselves to the inclinations of men who aim at exciting [~~strife~~] *[lust]* and tumults,
so as to draw us away from what is good.

68.

Let us be kind one to another
after the pattern of the tender mercy and benignity of our Creator.

For it is written,

"The kind-hearted shall inhabit the land, and the guiltless shall be left upon it,
but transgressors shall be destroyed from off the face of it."

69.

And again *the Scripture* says,
"I saw the ungodly highly exalted, and lifted up like the cedars of Lebanon:

I passed by, and, behold, he was not;
and I diligently sought his place, and could not find it.

70.

Preserve innocence, and look on equity:
for there shall be a remnant to the peaceful man."

1ST CLEMENT 15

71.

Let us cleave, therefore, to those who cultivate peace with godliness,
and not to those who hypocritically profess to desire it.

72.

For *the Scripture* says in a certain place,
"This people honours Me with their lips, but their heart is far from Me."

And again:
"They bless with their mouth, but curse with their heart."

73.

And again it says,
"They loved Him with their mouth, and lied to Him with their tongue;
but their heart was not right with Him, neither were they faithful in His covenant."

74.

"Let the deceitful lips become silent," and "*let the Lord destroy all the lying lips,*
and the boastful tongue of those who have said,

Let us magnify our tongue; our lips are our own;
who is lord over us?

75.

For the oppression of the poor, and for the sighing of the needy,
will I now arise, says the Lord:

I will place him in safety;
I will deal confidently with him."

1ST CLEMENT 16

76.

For Christ is of those who are humble-minded,
and not of those who exalt themselves over His flock.

77.

Our Lord Jesus Christ, the Sceptre of the majesty of God,
did not come in the pomp of pride or arrogance, although He might have done so,
but in a lowly condition, as the Holy Spirit had declared regarding Him.

78.

For He says,
"Lord, who has believed our report, and to whom is the arm of the Lord revealed?

We have declared *our message* in His presence:

He is, as it were, a child, and like a root in thirsty ground;
He has no form nor glory,

79.

yea, we saw Him, and He had no form nor comeliness;

but His form was without eminence,
yea, deficient in comparison with the *ordinary* form of men.

80.

He is a man exposed to stripes and suffering, and acquainted with the endurance of grief:
for His countenance was turned away;

He was despised, and not esteemed.

81.

He bears our iniquities, and is in sorrow for our sakes;

yet we supposed that *on His account* He was exposed to labour, and stripes, and affliction.
But He was wounded for our transgressions, and bruised for our iniquities.

82.

The chastisement of our peace was upon Him,
and by His stripes we were healed.

All we, like sheep, have gone astray;
each man has wandered in his own way;

and the Lord has delivered Him up for our sins,
while He in the midst of His sufferings opens not His mouth.

83.

He was brought as a sheep to the slaughter,
and as a lamb before her shearer is dumb, so He opens not His mouth.

In His humiliation His judgment was taken away;
who shall declare His generation?

For His life is taken from the earth.

84.

For the transgressions of my people was He brought down to death.

And I will give the wicked for His sepulchre, and the rich for His death,
because He did no iniquity, nor was guile found in His mouth.

85.

And the Lord is pleased to purify Him by stripes.

If you make an offering for sin, your soul shall see a long-lived seed.

86.

And the Lord is pleased to relieve Him of the affliction of His soul,
to show Him light, and to form Him with understanding,

to justify the Just One who ministers well to many;
and He Himself shall carry their sins.

87.

On this account He shall inherit many, and shall divide the spoil of the strong;
because His soul was delivered to death,
and He was reckoned among the transgressors,
and He bare the sins of many, and for their sins was He delivered."

88.

And again He says,
"I am a worm, and no man; a reproach of men, and despised of the people.

89.

All who see Me have derided Me; they have spoken with their lips;
they have wagged their head, *saying* He hoped in God,
let Him deliver Him, let Him save Him, since He delights in Him."

90.

You see, beloved, what is the example which has been given us;
for if the Lord thus humbled Himself,
what shall we do, who have through Him come under the yoke of His grace?

1ST CLEMENT 17-20

91.

Let us be imitators also of those who in goat-skins and sheep-skins
went about proclaiming the coming of Christ;

I mean Elijah, Elisha, and Ezekiel among the prophets,
with those others to whom a like testimony is borne *in Scripture*.

92.

Abraham was specially honoured, and was called the friend of God;
yet he, earnestly regarding the glory of God, humbly declared, "I am but dust and ashes."

93.

Moreover, it is thus written of Job,
"Job was a righteous man, and blameless,
truthful, God-fearing, and one that kept himself from all evil."

But bringing an accusation against himself, he said,
"No man is free from defilement, even if his life be but of one day."

94.

Moses was called faithful in all God's house;
and through his instrumentality, God punished Egypt with plagues and tortures.

Yet he, though thus greatly honoured, did not adopt lofty language,
but said, when the divine oracle came to him out of the bush,

95.

"Who am I, that You send me?
I am a man of a feeble voice and a slow tongue."

And again he said, "I am but as the smoke of a pot."

1ST CLEMENT 18

96.

But what shall we say concerning David,
to whom such testimony was borne, and of whom God said,

"I have found a man after My own heart, David the son of Jesse;
and in everlasting mercy have I anointed him?"

97.

Yet this very man says to God,

"Have mercy on me, O Lord, according to Your great mercy;
and according to the multitude of Your compassions, blot out my transgression.

Wash me still more from my iniquity, and cleanse me from my sin.

98.

For I acknowledge my iniquity, and my sin is ever before me.

Against You only have I sinned, and done that which was evil in Your sight;
that You may be justified in Your sayings, and may overcome when You are judged.

99.

For, behold, I was conceived in transgressions,
and in my sins did my mother conceive me.

For, behold, You have loved truth;
the secret and hidden things of wisdom have You shown me.

100.

You shall sprinkle me with hyssop, and I shall be cleansed;
you shall wash me, and I shall be whiter than snow.

You shall make me to hear joy and gladness;
my bones, which have been humbled, shall exult.

101.

Turn away Your face from my sins, and blot out all my iniquities.
Create in me a clean heart, O God, and renew a right spirit within me.

102.

Cast me not away from Your presence, and take not Your Holy Spirit from me.
Restore to me the joy of Your salvation, and establish me by Your governing Spirit.

I will teach transgressors Your ways, and the ungodly shall be converted to You.

103.

Deliver me from blood-guiltiness, O God, the God of my salvation:
my tongue shall exult in Your righteousness.

O Lord, you shall open my mouth, and my lips shall show forth Your praise.

104.

For if You had desired sacrifice, I would have given it;
You will not delight in burnt-offerings.

The sacrifice *acceptable* to God is a bruised spirit;
a broken and a contrite heart God will not despise."

1ST CLEMENT 19

105.

Thus the humility and godly submission of so great and illustrious men
have rendered not only us, but also all the generations before us, better;
even as many as have received His oracles in fear and truth.

106.

So, having so many great and glorious examples set before us, let us turn again
to the practice of that peace which from the beginning was the mark set before us;

and let us look steadfastly to the Father and Creator of the universe,
and cleave to His mighty and surpassingly great gifts and benefactions, of peace.

107.

Let us contemplate Him with our understanding,
and look with the eyes of our soul to His long-suffering will.

Let us reflect how free from wrath He is towards all His creation.

108

The heavens, revolving under His government, are subject to Him in peace.
Day and night run the course appointed by Him, in no way hindering each other.

109.

The sun and moon, with the companies of the stars,
roll on in harmony according to His command,
within their prescribed limits, and without any deviation.

110.

The fruitful earth, according to His will, brings forth food in abundance,
at the proper seasons, for man and beast and all the living beings upon it,
never hesitating, nor changing any of the ordinances which He has fixed.

111.

The unsearchable places of abysses,
and the indescribable arrangements of the lower world, are restrained by the same laws.

The vast unmeasurable sea, gathered together by His working into various basins,
never passes beyond the bounds placed around it, but does as He has commanded.

112.

For He said, "Thus far shall you come, and your waves shall be broken within you."

The ocean, impassible to man, and the worlds beyond it,
are regulated by the same enactments of the Lord.

113.

The seasons of spring, summer, autumn, and winter,
peacefully give place to one another.

The winds in their several quarters fulfill, at the proper time,
their service without hindrance.

114.

The ever-flowing fountains, formed both for enjoyment and health,
furnish without fail their breasts for the life of men.

The very smallest of living beings meet together in peace and concord.

115.

All these the great Creator and Lord of all has appointed to exist in peace and harmony;

while He does good to all,
but most abundantly to us who have fled for refuge to His compassions
through Jesus Christ our Lord, to whom be glory and majesty for ever and ever.

Amen

1ST CLEMENT 21-26

116.

Take heed, beloved, lest His many kindnesses lead to the condemnation of us all.

For thus it must be unless we walk worthy of Him,
and with one mind do those things which are good and well-pleasing in His sight.

117.

For the Scripture says in a certain place,
"The Spirit of the Lord is a candle searching the secret parts of the belly."

Let us reflect how near He is,
and that none of the thoughts or reasonings in which we engage are hid from Him.

118.

It is right, therefore, that we should not leave the post which His will has assigned us.

Let us rather offend those men who are foolish, and inconsiderate, and lifted up,
and who glory in the pride of their speech, than *offend* God.

119.

Let us reverence the Lord Jesus Christ, whose blood was given for us;

120.

let us esteem those who have the rule over us;
let us honour the aged among us;

let us train up the young men in the fear of God;
let us direct our wives to that which is good.

121.

Let them exhibit the lovely habit of purity *in all their conduct*;
let them show forth the sincere disposition of meekness;

122.

let them make manifest the command which they have of their tongue,
by their manner of speaking;

let them display their love, not by preferring one to another,
but by showing equal affection to all that piously fear God.

123.

Let your children be partakers of true Christian training;
let them learn of how great avail humility is with God,

how much the spirit of pure affection can prevail with Him,

how excellent and great His fear is,
and how it saves all those who walk in it with a pure mind.

124.

For He is a Searcher of the thoughts and desires *of the heart*:

His breath is in us;
and when He pleases, He will take it away.

125.

Now the faith which is in Christ confirms all these *commands*.
For He Himself by the Holy Ghost thus addresses us:

126.

"Come, you children, listen to Me; I will teach you the fear of the Lord.

What man is he that desires life, and loves to see good days?

127.

Keep your tongue from evil, and your lips from speaking guile.

Depart from evil, and do good; seek peace, and pursue it.

128.

The eyes of the Lord are upon the righteous,
and His ears are *open* to their prayers.

The face of the Lord is against those who do evil,
to cut off the remembrance of them from the earth.

129.

The righteous *man* cried, and the Lord heard him,
and delivered him out of all his troubles."

"Many are the stripes *appointed* for the wicked;
but mercy shall compass those about who hope in the Lord."

1ST CLEMENT 23

130.

The all-merciful and beneficent Father has *a heart of compassion* towards those who fear Him,
and kindly and lovingly bestows His favors upon those who come to Him with a simple mind.

So let us not be double-minded;
neither let our soul be lifted up on account of His exceedingly great and glorious gifts.

131.

Far from us be that which is written,
"Wretched are they who are of a double mind, and of a doubting heart; who say,

These things we have heard even in the times of our fathers;
but, behold, we have grown old, and none of them has happened to us.."

132.

You foolish ones!
compare yourselves to a tree: take *for instance* the vine.

First of all, it sheds its leaves,
then it buds, next it puts forth leaves, and then it flowers;
after that comes the sour grape, and then follows the ripened fruit.

133.

You perceive how in a little time the fruit of a tree comes to maturity.

Of a truth, soon and suddenly shall His will be accomplished,
as the Scripture also bears witness, saying,

134.

"Speedily will He come, and will not tarry;" and,
"The Lord shall suddenly come to His temple, even the Holy One, for whom you look."

135.

Let us consider, beloved,
how the Lord continually proves to us that there shall be a future resurrection,
of which He has rendered the Lord Jesus Christ the first-fruits by raising Him from the dead.

136.

Let us contemplate, beloved, the resurrection which is at all times taking place.

Day and night declare to us a resurrection.

The night sinks to sleep, and the day arises; the day *again* departs, and the night comes on.

137.

Let us behold the fruits *of the earth*, how the sowing of grain takes place.

The sower goes forth, and casts it into the ground; and the seed being thus scattered,
though dry and naked when it fell upon the earth, is gradually dissolved.

Then out of its dissolution the mighty power of the providence of the Lord raises it up again, and
from one seed many arise and bring forth fruit.

IST CLEMENT 25

138.

Let us consider that wonderful sign *of the resurrection* which takes place in Eastern lands,
that is, in Arabia and the countries round about.

There is a certain bird which is called a phoenix.

This is the only one of its kind, and lives five hundred years.

139.

And when the time of its dissolution draws near that it must die,
it builds itself a nest of frankincense, and myrrh, and other spices,
into which, when the time is fulfilled, it enters and dies.

140.

But as the flesh decays a certain kind of worm is produced,
which, being nourished by the juices of the dead bird, brings forth feathers.

141.

Then, when it has acquired strength,
it takes up that nest in which are the bones of its parent,
and bearing these it passes from the land of Arabia into Egypt, to the city called Heliopolis.

142.

And, in open day, flying in the sight of all men, it places them on the altar of the sun,
and having done this, hastens back to its former abode.

The priests then inspect the registers of the dates,
and find that it has returned exactly as the five hundredth year was completed.

IST CLEMENT 26

143.

Do we then deem it any great and wonderful thing for the Maker of all things
to raise up again those who have piously served Him in the assurance of a good faith,

when even by a bird He shows us the mightiness of His power to fulfil His promise?

144.

For *the Scripture* says in a certain place,
"You shall raise me up, and I shall confess to You;"

and again,

"I laid down, and slept;
I awaked, because You are with me;"

145.

and again, Job says,
"You shall raise up this flesh of mine,
which has suffered all these things."

The First Letter of Clement

CHAPTER SIX
Divisions 146-170

1ST CLEMENT 27-32

146.

Having then this hope,
let our souls be bound to Him who is faithful in His promises, and just in His judgments.

He who has commanded us not to lie, shall much more Himself not lie;
for nothing is impossible with God, except to lie.

147.

Let His faith therefore be stirred up again within us,
and let us consider that all things are nigh unto Him.

By the word of His might He established all things,
and by His word He can overthrow them.

148.

Who shall say to Him,
"What have you done?"
or, "Who shall resist the power of His strength?"

149.

When and as He pleases, He will do all things,
and none of the things determined by Him shall pass away.

All things are open before Him,
and nothing can be hidden from His counsel.

150.

"The heavens declare the glory of God,
and the firmament shows His handy-work.

Day to day utters speech, and night to night shows knowledge.
And there are no words or speeches of which the voices are not heard."

1ST CLEMENT 28

151.

Since then all things are seen and heard *by God*, let us fear Him,
and forsake those wicked works which proceed from evil desires;

so that, through His mercy, we may be protected from the judgments to come.

152.

For whither can any of us flee from His mighty hand?
Or what world will receive any of those who run away from Him?

For the Scripture says in a certain place,

153.

"Whither shall I go, and where shall I be hid from Your presence?

If I ascend into heaven, You are there;
if I go away even to the uttermost parts of the earth, there is Your right hand;

if I make my bed in the abyss, there is Your Spirit."

154.

Whither, then, shall any one go,
or where shall he escape from Him who comprehends all things?

1ST CLEMENT 29

155.

Let us then draw near to Him with holiness of spirit,
lifting up pure and undefiled hands to Him,

loving our gracious and merciful Father,
who has made us partakers in the blessings of His elect.

156.

For thus it is written,
"When the Most High divided the nations, when He scattered the sons of Adam,
He fixed the bounds of the nations according to the number of the angels of God.

His people Jacob became the portion of the Lord,
and Israel the lot of His inheritance."

157.

And in another place *the scripture* says,

"Behold, the Lord takes to Himself a nation out of the midst of the nations,
as a man takes the first-fruits of his threshing-floor;

and from that nation shall come forth the Most Holy."

1ST CLEMENT 30

158.

Seeing, therefore, that we are the portion of the Holy One,
let us do all those things which pertain to holiness,

159.

avoiding all evil-speaking, all abominable and impure embraces,
together with all drunkenness, seeking after change,

all abominable lusts, detestable adultery,
and execrable pride. *[cursed]*

160.

"For God," says *the word of scripture*, "resists the proud, but gives grace to the humble."

Let us cleave, then, to those to whom grace has been given by God.

Let us clothe ourselves with concord and humility,
ever exercising self-control, standing far off from all whispering and evil-speaking,
being justified by our works, and not our words.

161.

For *the word of scripture* says,
"He that speaks much, shall also hear much in answer.

And does he that is ready in speech deem himself righteous?

Blessed is he that is born of woman, who lives but a short time:
be not given to much speaking."

162.

Let [*then*] our praise be in God, and not of ourselves;
for God hates those who commend themselves.

Let testimony to our good deeds be borne by others,
as it was in the case of our righteous forefathers.

163.

Boldness, and arrogance, and audacity belong to those that are accursed of God;
but moderation, humility, and meekness to such as are blessed by Him.

1ST CLEMENT 31

164.

Let us cleave then to His blessing, and consider what are the means of possessing it.
Let us think over the things which have taken place from the beginning.

For what reason was our father Abraham blessed?
was it not because he wrought righteousness and truth through faith?

165.

Isaac, with perfect confidence, as if knowing what was to happen,
cheerfully yielded himself as a sacrifice.

Jacob, through reason of his brother,
went forth with humility from his own land,

and came to Laban and served him;
and there was given to him the sceptre of the twelve tribes of Israel.

1ST CLEMENT 32

166.

Whosoever will candidly consider each particular,
will recognise the greatness of the gifts which were given by Him.

For from him (*from Jacob, and from each of the aforementioned trinity of fathers*)
have sprung the priests and all the Levites who minister at the altar of God.

167.

From him also *was descended* our Lord Jesus Christ according to the flesh.

From him *arose* kings, princes, and rulers of the race of Judah.

Nor are his other tribes in small glory, inasmuch as God had promised,
"Your seed shall be as the stars of heaven."

168.

All these, therefore, were highly honoured, and made great,
not for their own sake, or for their own works, or for the righteousness which they wrought,
but through the operation of His will.

169.

And we, too, being called by His will in Christ Jesus, are not justified by ourselves,
nor by our own wisdom, or understanding, or godliness,
or works which we have wrought in holiness of heart;

170.

but by that faith through which, from the beginning,
Almighty God has justified all men;
to whom be glory for ever and ever.

Amen

The First Letter of Clement

CHAPTER SEVEN
Divisions 171-205

1ST CLEMENT 33-38

171.

What shall we do, then, brethren?
Shall we become slothful in well-doing, and cease from the practice of love?

God forbid that any such course should be followed by us!
But rather let us hasten with all energy and readiness of mind to perform every good work.

172.

For the Creator and Lord of all Himself rejoices in His works.

For by His infinitely great power He established the heavens,
and by His incomprehensible wisdom He adorned them.

173.

He also divided the earth from the water which surrounds it,
and fixed it upon the immovable foundation of His own will.

The animals also which are upon it He commanded by His own word into existence.

174.

So likewise, when He had formed the sea, and the living creatures which are in it,
He enclosed them *within their proper bounds* by His own power.

Above all, with His holy and undefiled hands He formed man,
the most excellent *of His creatures*, and truly great through the understanding given him-
the express likeness of His own image.

175.

For thus says God:
"Let us make man in Our image, and after Our likeness.
So God made man; male and female He created them."

Having thus finished all these things,
He approved them, and blessed them, and said, "Increase and multiply."

176.

We see, then, how all righteous men have been adorned with good works,
and how the Lord Himself, adorning Himself with His works, rejoiced.

Having therefore such an example, let us without delay accede to His will,
and let us work the work of righteousness with our whole strength.

1ST CLEMENT 34

177.

The good servant receives the bread of his labour with confidence;
the lazy and slothful cannot look his employer in the face.

It is requisite, therefore, that we be prompt in the practice of well-doing;
for of Him are all things.

And thus He forewarns us:

178.

"Behold, the Lord *cometh*, and His reward is before His face,
to render to every man according to his work."

He exhorts us, therefore, with our whole heart to attend to this,
that we be not lazy or slothful in any good work.

179.

Let our boasting and our confidence be in Him.
Let us submit ourselves to His will.

Let us consider the whole multitude of His angels,
how they stand ever ready to minister to His will.

180.

For the Scripture says,
"Ten thousand times ten thousand stood around Him,
and thousands of thousands ministered to Him, and cried,

Holy, holy, holy, the Lord of Sabaoth;
the whole creation is full of His glory."

181.

And let us therefore, conscientiously gathering together in harmony, cry to Him earnestly,
as with one mouth, that we may be made partakers of His great and glorious promises.

For *the Scripture* says,
"Eye has not seen, nor ear heard, neither has it entered into the heart of man,
the things which He has prepared for those who wait for Him."

1ST CLEMENT 35

182.

How blessed and wonderful, beloved, are the gifts of God!

Life in immortality, splendour in righteousness,
truth in perfect confidence, faith in assurance, self-control in holiness!

183.

And all these fall under the cognizance of our understandings *now*;
what then shall those things be which are prepared for such as wait for Him?

The Creator and Father of all worlds, the Most Holy,
alone knows their amount and their beauty.

184.

Let us therefore earnestly strive to be found in the number of those who wait for Him,
in order that we may share in His promised gifts.

But how, beloved, shall this be done?

183.

If our understanding be fixed by faith rewards God;
if we earnestly seek the things which are pleasing and acceptable to Him;

if we do the things which are in harmony with His blameless will;

184.

and if we follow the way of truth, casting away from us all unrighteousness and iniquity,

along with all covetousness, strife, evil practices,
deceit, whispering, and evil-speaking, all hatred of God,
pride and haughtiness, vainglory and ambition.

185.

For they that do such things are hateful to God;
and not only they that do them, but also those who take pleasure in those who do them.

For the Scripture says, "But to the sinner God said,
"Why do you declare my statutes, and take my covenant into your mouth,
seeing you hate instruction, and cast my words behind you?"

186.

When you saw a thief, you consented with him,
and made your portion with adulterers.

Your mouth has abounded with wickedness, and your tongue contrived deceit.

You sit, and speak against your brother;
you slander your own mother's son.

187.

These things you have done, and I kept silence;
you thought, wicked one, that I should be like you.

But I will reprove you, and set yourself before you."

188.

Consider now these things, you who forget God,
lest He tear you in pieces, like a lion, and there be none to deliver.

The sacrifice of praise will glorify Me,
and a way is there by which I will show him the salvation of God."

189.

This is the way, beloved, in which we find our Saviour, even Jesus Christ, the High Priest of all our offerings, the defender and helper of our infirmity.

By Him we look up to the heights of heaven.

190.

By Him we behold, as in a glass, His immaculate and most excellent visage.

By Him are the eyes of our hearts opened.

191.

By Him our foolish and darkened understanding blossoms anew toward His marvelous light.

By Him the Lord has willed that we should taste of immortal knowledge,

192.

"who, being the brightness of His majesty, is by so much greater than the angels, as He has by inheritance obtained a more excellent name than they."

For it is thus written,

"Who makes His angels spirits, and His ministers a flame of fire."

193.

But concerning His Son the Lord spoke thus:

"You are my Son, today have I begotten You.

Ask of Me, and I will give You the heathen for Your inheritance, and the uttermost parts of the earth for Your possession."

194.

And again He says to Him,

"Sit at My right hand, until I make Your enemies Your footstool."

195.

But who are His enemies?

All the wicked, and those who set themselves to oppose the will of God.

196.

Let us then, men and brethren, with all energy act the part of soldiers, in accordance with His holy commandments.

Let us consider those who serve under our generals, with what order, obedience, and submissiveness they perform *what is* commanded them.

197.

All are not prefects, nor commanders of a thousand, nor of a hundred, nor of fifty, nor the like, but each one in his own rank performs the things commanded by the king and the generals.

198.

The great cannot subsist without the small, nor the small without the great. There is a kind of mixture in all things, and thence arises mutual advantage.

Let us take our body for an example.

199.

The head is nothing without the feet, and the feet are nothing without the head;
yea, the very smallest members of our body are necessary and useful to the whole body.

But all work harmoniously together,
and are under one common rule for the preservation of the whole body.

1ST CLEMENT 38

200.

Let our whole body, then, be preserved in, Christ Jesus;
and let every one be subject to his neighbour, according to the special gift bestowed upon him.

201.

Let the strong not despise the weak, and let the weak show respect to the strong.

202.

Let the rich man provide for the wants of the poor; and
let the poor man bless God, because He has given him one by whom his need may be supplied.

Let the wise man display his wisdom, not by *mere* words, but through good deeds.

203.

Let the humble not bear testimony to himself,
but leave witness to be borne to him by another.

Let him that is pure in the flesh not grow proud of it, and boast,
knowing that it was another who bestowed on him the gift of continence.

204.

Let us consider, then, brethren, of what matter we were made-
who and what manner of beings we came into the world,
as it were out of a sepulchre, and from utter darkness.

He who made us and fashioned us,
having prepared His bountiful gifts for us before we were born, introduced us into His world.

205.

Since, therefore, we receive all these things from Him,
we ought for everything to give Him thanks; to whom be glory for ever and ever.

Amen

1ST CLEMENT 39-45

206.

Foolish and inconsiderate men, who have neither wisdom nor instruction,
mock and deride us,
being eager to exalt themselves in their own conceits.

For what can a mortal man do?
or what strength is there in one made out of the dust?

207.

For it is written,
"There was no shape before mine eyes,
only I heard a sound, and a voice *saying*,

What then? Shall a man be pure before the Lord?

208.

or shall such an one be *counted* blameless in his deeds,
seeing He does not confide in His servants, and has charged even His angels with perversity?

The heaven is not clean in His sight:
how much less they that dwell in houses of clay, of which also we ourselves were made!

209.

He smote them as a moth;
and from morning even until evening they endure not.

Because they could furnish no assistance to themselves, they perished.

He breathed upon them, and they died, because they had no wisdom.

210.

But call now, if any one will answer you, or if you will look to any of the holy angels;
for wrath destroys the foolish man, and envy kills him that is in error.

I have seen the foolish taking root,
but their habitation was presently consumed.

211.

Let their sons be far from safety;

let them be despised before the gates of those less than themselves,
and there shall be none to deliver.

For what was prepared for them, the righteous shall eat;
and they shall not be delivered from evil."

212.

These things therefore being manifest to us,
and since we look into the depths of the divine knowledge,

it behooves us to do all things in *their proper* order,
which the Lord has commanded us to perform at stated times.

He has enjoined offerings *to be presented* and service to be performed *to Him*,
and that not thoughtlessly or irregularly, but at the appointed times and hours.

213.

Where and by whom He desires these things to be done,
He Himself has fixed by His own supreme will,

in order that all things being piously done
according to His good pleasure, may be acceptable to Him.

214.

Those, therefore, who present their offerings at the appointed times,
are accepted and blessed;
for inasmuch as they follow the laws of the Lord, they sin not.

215.

For his own peculiar services are assigned to the high priest,
and their own proper place is prescribed to the priests,
and their own special ministrations devolve on the Levites.

The layman is bound by the laws that pertain to laymen.

1ST CLEMENT 41

216.

Let every one of you, brethren, give thanks to God in his own order,
living in all good conscience, with becoming gravity,
and not going beyond the rule of the ministry prescribed to him.

227.

Not in every place, brethren, are the daily sacrifices offered,
or the peace-offerings, or the sin-offerings and the trespass-offerings,
but in Jerusalem only.

218.

And even there they are not offered in any place,
but only at the altar before the temple,

that which is offered being first carefully examined
by the high priest and the ministers already mentioned.

219.

Those, therefore, who do anything
beyond that which is agreeable to His will, are punished with death.

You see, brethren, that the greater the knowledge that has been vouchsafed to us,
the greater also is the danger to which we are exposed.

220.

The apostles have preached the Gospel to us from the Lord Jesus Christ;
Jesus Christ *has done so* from God.

Christ therefore was sent forth by God, and the apostles by Christ.
Both these appointments, then, were made in an orderly way, according to the will of God.

221.

Having therefore received their orders,
and being fully assured by the resurrection of our Lord Jesus Christ,

and established in the word of God, with full assurance of the Holy Ghost,
they went forth proclaiming that the kingdom of God was at hand.

222.

And thus preaching through countries and cities,
they appointed the first-fruits *of their labours*, having first proved them by the Spirit,
to be bishops and deacons of those who should afterwards believe.

223.

Nor was this any new thing,
since indeed many ages before it was written concerning bishops and deacons.

For thus says the Scripture a certain place,
"I will appoint their bishops in righteousness, and their deacons in faith."

1ST CLEMENT 43

224.

And what wonder is it, if those in Christ who were entrusted with such a duty by God,
appointed those *ministers* before mentioned,

when the blessed Moses also, "a faithful servant in all his house,"
noted down in the sacred books all the injunctions which were given him,

and when the other prophets also followed him,
bearing witness with one consent to the ordinances which he had appointed?

225.

For, when rivalry arose concerning the priesthood,
and the tribes were contending among themselves
as to which of them should be adorned with that glorious title,

he commanded the twelve princes of the tribes to bring him their rods,
each one being inscribed with the name of the tribe.

226.

And he took them and bound them *together*,
and sealed them with the rings of the princes of the tribes,
and laid them up in the tabernacle of witness on the table of God.

227.

And having shut the doors of the tabernacle,
he sealed the keys, as he had done the rods, and said to them,

Men and brethren, the tribe whose rod shall blossom has God chosen
to fulfil the office of the priesthood, and to minister to Him.

228.

And when the morning was come, he assembled all Israel, six hundred thousand men, and showed the seals to the princes of the tribes, and opened the tabernacle of witness, and brought forth the rods.

And the rod of Aaron was found not only to have blossomed, but to bear fruit upon it.

229.

What think you, beloved?
Did not Moses know beforehand that this would happen?

230.

Undoubtedly he knew;
but he acted thus, that there might be no sedition in Israel,

and that the name of the true and only God might be glorified;
to whom be glory for ever and ever.

Amen.

1ST CLEMENT 44

231.

Our apostles also knew, through our Lord Jesus Christ,
that there would be strife on account of the office of the episcopate.

For this reason, therefore, inasmuch as they had obtained a perfect fore-knowledge of this, they appointed those *ministers* already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry.

232.

We are of opinion, therefore, that those appointed by them,
or afterwards by other eminent men, with the consent of the whole Church,

and who have blamelessly served the flock of Christ
in a humble, peaceable, and unprejudiced spirit,

and have for a long time possessed the good opinion of all,
cannot be justly dismissed from the ministry.

233.

For our sin will not be small, if we eject from the episcopate
those who have blamelessly and holily fulfilled its duties.

234.

Blessed are those presbyters who, having finished their course before now,
have obtained a fruitful and perfect departure *from this world*;
for they have no fear lest any one deprive them of the place now appointed them.

But we see that you have removed some men of excellent behaviour from the ministry,
which they fulfilled blamelessly and with honour.

235.

Ye are fond of contention, brethren,
and full of zeal about things which do not pertain to salvation.

Look carefully into the Scriptures, which are the true utterances of the Holy Spirit.
Observe that nothing of an unjust or counterfeit character is written in them.

236.

There you will not find that the righteous were cast off by men who themselves were holy.

The righteous were indeed persecuted, but only by the wicked.

237.

They were cast into prison, but only by the unholy;
they were stoned, but only by transgressors;
they were slain, but only by the accursed,
and such as had conceived an unrighteous envy against them.

Exposed to such sufferings, they endured them gloriously.

238.

For what shall we say, brethren?
Was Daniel s cast into the den of lions by such as feared God?

Were Ananias, and Azarias, and Mishael shut up in a furnace of fire
by those who observed the great and glorious worship of the Most High?

Far from us be such a thought!

239.

Who, then, were they that did such things?

The hateful, and those full of all wickedness, were roused to such a pitch of fury,
that they inflicted torture on those who served God with a holy and blameless purpose,

not knowing that the Most High is the Defender and Protector of all such as with a pure conscience
venerate His all-excellent name; to whom be glory for ever and ever.

Amen.

240.

But they who with confidence endured *these things*
are now heirs of glory and honour,
and have been exalted and made illustrious by God in their memorial for ever and ever.

Amen.

1ST CLEMENT 46-50

241.

Such examples, therefore, brethren,
it is right that we should follow; since it is written,

"Cleave to the holy, for those who cleave to them shall *themselves* be made holy."

And again, in another place, *the Scripture* says,

242.

"With a harmless man you shall prove thyself harmless,
and with an elect man you shall be elect,
and with a perverse man you shall show thyself perverse."

Let us cleave, therefore, to the innocent and righteous, since these are the elect of God.

243.

Why are there strifes, and tumults,
and divisions, and schisms, and wars among you?

Have we not *all* one [*and the same*] God, and one [*and the same*] Christ?

Is there not one [*mutual*] Spirit of grace poured out upon us?
And have we not one [*and the same*] calling in Christ?

244.

Why [*then*] do we divide and tear to pieces the members of Christ,
and raise up strife against our own body,

and have reached such a height of madness
as to forget that "we are members one of another?"

245.

Remember the words of our Lord Jesus Christ, how He said,

"Woe to that man *by whom offenses come*!
It were better for him that he had never been born,
than that he should cast a stumbling-block before one of my elect.

246.

Yea, it were better for him that a millstone should be hung about *his neck*,
and he should be sunk in the depths of the sea,
than that he should cast a stumbling-block before one of my little ones."

Your schism has subverted *the faith* of many, has discouraged many,
has given rise to doubt in many, and has caused grief to us all.

And [*yet*] your sedition still continues.

247.

Take up the epistle of the blessed Apostle Paul.
What did he write to you at the time when the Gospel first began to be preached?

Truly, under the inspiration of the Spirit,
he wrote to you concerning himself, and Cephas, and Apollos,
because even then parties had been formed among you.

248.

But that inclination for one above another entailed less guilt upon you,
inasmuch as your prejudices were then shown towards apostles, already of high reputation, and
towards a man whom they had approved.

But now reflect who those are that have perverted you,
and lessened the renown of your far-famed brotherly love.

249.

It is disgraceful, beloved, yea, highly disgraceful,
and unworthy of your Christian profession,
that such a thing should be heard of
as that the most steadfast and ancient church of the Corinthians should,
on account of one or two persons, engage in sedition against its presbyters.

250.

And this rumour has reached not only us, but those also who are unconnected with us;
so that, through your infatuation, the name of the Lord is blasphemed,
while danger is also brought upon yourselves.

251.

Let us therefore, with all haste, put an end to this *state of things*;
and let us fall down before the Lord, and beseech Him with tears,
that He would mercifully be reconciled to us,
and restore us to our former seemly and holy practice of brotherly love.

252.

For *such conduct* is the gate of righteousness,
which is set open for the attainment of life, as it is written,
"Open to me the gates of righteousness;
I will go in by them, and will praise the Lord:
this is the gate of the Lord: the righteous shall enter in by it."

253.

Although, therefore, many gates have been set open,
yet this gate of righteousness is that gate in Christ
by which blessed are all they that have entered in
and have directed their way in holiness and righteousness,
doing all things without disorder.

254.

Let a man be faithful:
let him be powerful in the utterance of knowledge;

let him be wise in judging of words;
let him be pure in all his deeds;

255.

yet the more he seems to be superior to others *in these respects*,
the more humble-minded ought he to be,

and to seek the common good of all,
and not merely his own advantage.

1ST CLEMENT 49

256.

Let him who has love in Christ keep the commandments of Christ.

Who can describe the *blessed* bond of the love of God?
What man is able to tell the excellence of its beauty, as it ought to be told?

The height to which love exalts is unspeakable.

257.

Love unites us to God.
Love covers a multitude of sins.
Love bears all things, is long-suffering in all things.

There is nothing base, nothing arrogant in love.

258.

Love admits of no schisms:
love gives rise to no seditions: love does all things in harmony.

By love have all the elect of God been made perfect;
without love nothing is well-pleasing to God.

259.

In love has the Lord taken us to Himself.

On account of the Love he bore us,
Jesus Christ our Lord gave His blood for us by the will of God;
His flesh for our flesh, and His soul for our souls.

1ST CLEMENT 50

260.

Ye see, beloved, how great and wonderful a thing is love,
and that there is no declaring its perfection.

Who is fit to be found in it, except such as God has vouchsafed to render so?

261.

Let us pray, therefore, and implore of His mercy,
that we may live blameless in love, free from all human partialities for one above another.

All the generations from Adam even to this day have passed away;

262.

but those who, through the grace of God, have been made perfect in love,

now possess a place among the godly, and shall be made manifest
at the revelation of the kingdom of Christ.

For it is written,

"Enter into thy secret chambers for a little time, until my wrath and fury pass away;
and I will remember a propitious day, and will raise you up out of your graves."

263.

Blessed are we, beloved,
if we keep the commandments of God in the harmony of love;
that so through love our sins may be forgiven us.

264.

For it is written,

"Blessed are they whose transgressions are forgiven, and whose sins are covered.

Blessed is the man whose sin the Lord will not impute to him,
and in whose mouth there is no guile."

265.

This blessedness comes upon those who have been chosen by God
through Jesus Christ our Lord; to whom be glory for ever and ever.

Amen.

1ST CLEMENT 51-59

266.

Let us therefore implore forgiveness for all those transgressions which through any *suggestion* of the adversary we have committed.

And those who have been the leaders of sedition and disagreement ought to have respect to the common hope.

267.

For such as live in fear and love would rather that they themselves than their neighbours should be involved in suffering.

And they prefer to bear blame themselves, rather than that the concord which has been well and piously handed down to us should suffer.

268.

For it is better that a man should acknowledge his transgressions than that he should harden his heart,

as the hearts of those were hardened who stirred up sedition against Moses the servant of God, and whose condemnation was made manifest *to all*.

269.

For they went down alive into Hades, and death swallowed them up.

Pharaoh with his army and all the princes of Egypt, and the chariots with their riders, were sunk in the depths of the Red Sea, and perished,

for no other reason than that their foolish hearts were hardened, after so many signs and wonders had been wrought in the land of Egypt by Moses the servant of God.

1ST CLEMENT 52

270.

The Lord, brethren, stands in need of nothing; and He desires nothing of any one, except that confession be made to Him.

For, says the elect David, "I will confess to the Lord; and that will please Him more than a young bullock that has horns and hoofs.

Let the poor see it, and be glad."

271.

And again he says, "Offer to God the sacrifice of praise, and pay your vows to the Most High.

And call upon Me in the day of your trouble: I will deliver you, and you shall glorify Me."

For "the sacrifice of God is a broken spirit."

272.

Ye understand, beloved,
you understand well the sacred scriptures,
and you have looked very earnestly into the oracles of God.

Call then these things to your remembrance.

273.

When Moses went up into the mount, and abode there,
with fasting and humiliation, forty days and forty nights, the Lord said to him,

"Moses, Moses, get down quickly from here;
for your people whom you brought out of the land of Egypt have committed iniquity.

They have quickly departed from the way in which I commanded them to walk,
and have made to themselves molten images."

274.

And the Lord said to him,
"I have spoken to you once and again, saying,
I have seen this people, and, behold, it is a stiff-necked people:

let Me destroy them, and blot out their name from under heaven;
and I will make you a great and wonderful nation, and one much more numerous than this."

275.

But Moses said, "Far be it from You, Lord:
pardon the sin of this people; else blot me also out of the book of the living."

O marvellous love! O *impregnable* perfection!

The servant speaks freely to his Lord,
and asks forgiveness for the people, or begs that he himself might perish along with them.

1ST CLEMENT 54

276.

Who then among you is noble-minded?
who compassionate? who full of love?

Let him declare,
"If on my account sedition and disagreement and schisms have arisen, I will depart,

277.

I will go away whithersoever you desire, and I will do whatever the majority commands;
only let the flock of Christ live on terms of peace with the presbyters set over it."

He that acts thus shall procure to himself great glory in the Lord;
and every place will welcome him.

278.

For "the earth is the Lord's, and the fulness thereof."

These things they who live a godly life,
that is never to be repented of, both have done and always will do.

279.

To bring forward some examples from among the heathen:

Many kings and princes, in times of pestilence,
when they had been instructed by an oracle, have given themselves up to death,
in order that by their own blood they might deliver their fellow-citizens *from death*.

280.

Many have gone forth from their own cities,
that so sedition might be brought to an end within them.

We know many among ourselves who have given themselves up to bonds,
in order that they might ransom others.

281.

Many, too, have surrendered themselves to slavery,
that with the price which they received for themselves, they might provide food for others.

Many women also, being strengthened by the grace of God,
have performed numerous manly exploits.

282.

The blessed Judith, when her city was besieged,
asked of the elders permission to go forth into the camp of the strangers;

and, exposing herself to danger,
she went out for the love which she bore to her country and people then besieged;
and the Lord delivered Holofernes into the hands of a woman.

283.

Esther also, being perfect in faith, exposed herself to no less danger,
in order to deliver the twelve tribes of Israel from impending destruction.

For with fasting and humiliation she entreated the everlasting God, who sees all things;
and He, perceiving the humility of her spirit,
delivered the people for whose sake she had encountered peril.

1ST CLEMENT 56

284.

Let us then also pray for those who have fallen into any sin,
that meekness and humility may be given to them,
so that they may submit, not to us, but to the will of God.

For in this way they shall secure a fruitful and perfect remembrance from us,
with sympathy for them, both in our prayers to God, and our mention of them to the saints.

285.

Let us receive correction, beloved,
on account of which no one should feel displeased.

Those exhortations by which we admonish one another are both good and highly profitable,
for they tend to unite us to the will of God.

286.

For thus says the holy Word:

"The Lord has severely chastened me, yet has not given me over to death."

"For whom the Lord loves He chastens, and scourges every son whom He receives."

"The righteous," it says, "shall chasten me in mercy, and reprove me;
but let not the oil of sinners make fat my head."

287.

And again he says,
"Blessed is the man whom the Lord reproves,
and [*who*] rejects not the warning of the Almighty.

For He causes sorrow, and again restores *to gladness*;
He wounds, and His hands make whole.

288.

He shall deliver you in six troubles, yea, in the seventh no evil shall touch you.

In famine He shall rescue you from death,
and in war He shall free you from the power of the sword.

From the scourge of the tongue will He hide you,
and you shall not fear when evil comes.

289.

You shall laugh at the unrighteous and the wicked,
and shall not be afraid of the beasts of the field.

For the wild beasts shall be at peace with you:
then shall you know that your house shall be in peace,
and the habitation of your tabernacle shall not fail?

290.

You shall know also that your seed shall be great,
and your children like the grass of the field.

And you shall come to the grave like ripened corn which is reaped in its season,
or like a heap of the threshing-floor which is gathered together at the proper time."

291.

You see, beloved, that protection is afforded to those who are chastened of the Lord;
for since God is good, He corrects us, that we may be admonished by His holy chastisement.

1ST CLEMENT 57

Ye therefore, who laid the foundation of this sedition, submit yourselves to the presbyters,
and receive correction so as to repent, bending the knees of your hearts.

292.

Learn to be subject, laying aside the proud and arrogant self-confidence of your tongue.

For it is better for you that you should occupy a humble but honourable place in the flock of Christ,
than that, being highly exalted, you should be cast out from the hope of His people.

293.

For thus speaks all-virtuous Wisdom:

"Behold, I will bring forth to you the words of My Spirit,
and I will teach you My speech.

294.

Since I called, and you did not hear;
I held forth My words, and you regarded not,
but set at naught My counsels, and yielded not at My reproofs;

therefore I too will laugh at your destruction;

295.

yea, I will rejoice when ruin comes upon you,
and when sudden confusion overtakes you,
when overturning presents itself like a tempest,
or when tribulation and oppression fall upon you.

296.

For it shall come to pass, that when you call upon Me, I will not hear you;
the wicked shall seek Me, and they shall not find Me.

For they hated wisdom, and did not choose the fear of the Lord;
nor would they listen to My counsels, but despised My reproofs.

So they shall eat the fruits of their own way,
and they shall be filled with their own ungodliness."

1ST CLEMENT 58

297.

May God, who sees all things,
and who is the Ruler of all spirits and the Lord of all flesh-
who chose our Lord Jesus Christ and us through Him to be a peculiar people-

grant to every soul that calls upon His glorious and holy Name,
faith, fear, peace, patience,
long self-control, purity, and sobriety,

298.

to the well-pleasing of His Name,

through our High Priest and Protector, Jesus Christ,
by whom be to Him (*God*) glory, and majesty, and power, and honour,
both now and for evermore.

Amen.

1ST CLEMENT 59

299.

Send back speedily to us in peace and with joy these our messengers to you:
Claudius Ephebus and Valerius Bito, with Fortunatus:

that they may the sooner announce to us the peace and harmony
we so earnestly desire and long for *among you*,
and that we may the more quickly rejoice over the good order re-established among you.

300.

The grace of our Lord Jesus Christ be with you,
and with all everywhere that are the called of God through Him,

by whom be to Him glory, honour, power, majesty,
and eternal dominion, from everlasting to everlasting.

Amen

JAMES 1-2

Written to the dispersed tribes of Israel after the Roman invasion of Jerusalem, apparently predicted by Jesus. Sent from Ephesus on James behalf, the brother of Jesus who was appointed the bishop of Jerusalem, and called one of the Three Pillars of the Church.

The second letter to the Hebrews appears to be teachings of the elder Apostles, written in eloquent Greek language from the Christian capital of Ephesus, after the Dispersion of Israel in AD 66-70, a time when many Christians also fled Antioch for the regions of Ephesus.

The Apostle James Zebedee, the brother of John the Apostle is said to have been martyred by Herod about a decade after Jesus in AD 44. The Apostle 'James the Just', the Son of Alphaeus, was martyred three decades after Jesus around AD 62.

1.

James, a servant of God and of the Lord Jesus Christ,
to the twelve tribes which are scattered abroad, greeting.

2.

My brethren, count it all joy when ye fall into divers temptations;

Knowing *this*,
that the trying of your faith worketh patience.

But let patience have *her* perfect work,
that ye may be perfect and entire, wanting nothing.

3.

If any of you lack wisdom, let him ask of God,
that giveth to all *men* liberally, and upbraideth not;
and it shall be given him.

But let him ask in faith, nothing wavering.

4.

For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive any thing of the Lord.
A double minded man unstable in all his ways.

5.

Let the brother of low degree rejoice in that he is exalted:

But the rich, in that he is made low:
because as the flower of the grass he shall pass away.

6.

For the sun is no sooner risen with a burning heat,
but it withereth the grass, and the flower thereof falleth,
and the grace of the fashion of it perisheth:

so also shall the rich man fade away in his ways.

7.

Blessed is the man that endureth temptation:

for when he is tried, he shall receive the crown of life,
which the Lord hath promised to them that love him.

8.

Let no man say when he is tempted,
I am tempted of God:

for God cannot be tempted with evil,
neither tempteth he any man:

9.

But every man is tempted,
when he is drawn away of his own lust, and enticed.

Then when lust hath conceived, it bringeth forth sin:
and sin, when it is finished, bringeth forth death.

10.

Do not err, my beloved brethren.

Every good gift and every perfect gift is from above,
and cometh down from the Father of lights,
with whom is no variableness, neither shadow of turning.

Of his own will begat he us with the word of truth,
that we should be a kind of firstfruits of his creatures.

11.

Wherefore, my beloved brethren,
let every man be swift to hear, slow to speak,

slow to wrath:
For the wrath of man worketh not the righteousness of God.

12.

Wherefore lay apart all filthiness and superfluity of naughtiness,

and receive with meekness the engrafted word,
which is able to save your souls.

But be ye doers of the word, and not hearers only,
deceiving your own selves.

13.

For if any be a hearer of the word, and not a doer,

he is like unto a man beholding his natural face in a glass:

For he beholdeth himself, and goeth his way,
and straightway forgetteth what manner of man he was.

14.

But whoso looketh into the perfect law of liberty,
and continueth *therein*,

he being not a forgetful hearer, but a doer of the work,
this man shall be blessed in his deed.

15.

If any man among you seem to be religious,
and bridleth not his tongue, but deceiveth his own heart,
this man's religion *is* vain.

Pure religion and undefiled before God and the Father is this,

To visit the fatherless and widows in their affliction,
and to keep himself unspotted from the world.

JAMES 2

16.

My brethren,
have not the faith of our Lord Jesus Christ, *the Lord* of glory,
with respect of persons.

For if there come unto your assembly a man with a gold ring, in goodly apparel,
and there come in also a poor man in vile raiment;

17.

And ye have respect to him that weareth the gay clothing,
and say unto him, Sit thou here in a good place;

and say to the poor, Stand thou there,
or sit here under my footstool:

Are ye not then partial in yourselves,
and are become judges of evil thoughts?

18.

Hearken, my beloved brethren,
Hath not God chosen the poor of this world rich in faith,

and heirs of the kingdom
which he hath promised to them that love him?

But ye have despised the poor.

19.

Do not rich men oppress you,
and draw you before the judgment seats?

Do not they blaspheme that worthy name by the which ye are called?

20.

If ye fulfil the royal law according to the scripture,

Thou shalt love thy neighbour as thyself, ye do well:

But if ye have respect to persons, ye commit sin,
and are convinced of the law as transgressors.

21.

For whosoever shall keep the whole law, and yet offend in one *point*,
he is guilty of all.

For he that said, Do not commit adultery,
said also, Do not kill.

Now if thou commit no adultery, yet if thou kill,
thou art become a transgressor of the law.

22.

So speak ye, and so do, as they that shall be judged by the law of liberty.

For he shall have judgment without mercy,
that hath shewed no mercy;

and mercy rejoiceth against judgment.

23.

What *doth it* profit, my brethren,
though a man say he hath faith, and have not works?
can faith save him?

24.

If a brother or sister be naked,
and destitute of daily food,

And one of you say unto them,
Depart in peace,
be *ye* warmed and filled;

notwithstanding ye give them not those things which are needful to the body;
what *doth it* profit?

25.

Even so faith, if it hath not works,
is dead, being alone.

26.

Yea, a man may say,
Thou hast faith,
and I have works:

shew me thy faith without thy works,
and I will shew thee my faith by my works.

27.

Thou believest that there is one God;
thou doest well:

the devils also believe, and tremble.

But wilt thou know,
O vain man, that faith without works is dead?

28.

Was not Abraham our father justified by works,
when he had offered Isaac his son upon the altar?

Seest thou how [*his*] faith [*was*] wrought with his works,
and by [*his*] works was [*his*] faith made perfect?

29.

And the scripture was fulfilled which saith,
Abraham believed God,

and it was imputed unto him for righteousness:
and he was called the Friend of God.

Ye see then how that by works a man is justified,
and not by faith only.

30.

Likewise also was not Rahab the harlot justified by works,

when she had received the messengers,
and had sent *them* out another way?

For as the body without the spirit is dead,
so faith without works is dead also.

The Letter of James

CHAPTER TWO
Divisions 31-65

JAMES 3-5

31.

My brethren, be not many masters,
knowing that we shall receive the greater condemnation.

For in many things we offend all.

32.

If any man offend not in word,
the same *is* a perfect man, *and* able also to bridle the whole body.

Behold, we put bits in the horses' mouths, that they may obey us;
and we turn about their whole body.

33.

Behold also the ships,
which though *they be* so great, and *are* driven of fierce winds,

yet are they turned about with a very small helm,
whithersoever the governor listeth.

Even so the tongue is a little member,
and boasteth great things.

34.

Behold, how great a matter a little fire kindleth!

And the tongue *is* a fire,
a world of iniquity:

so is the tongue among our members,
that it defileth the whole body,

and setteth on fire the course of nature;
and it is set on fire of hell.

35.

For every kind of beasts, and of birds,
and of serpents, and of things in the sea,
is tamed, and hath been tamed of mankind:

But the tongue can no man tame;
it is an unruly evil, full of deadly poison.

36.

Therewith bless we God, even the Father;

and therewith curse we men,
which are made after the similitude of God.

Out of the same mouth proceedeth blessing and cursing.

37.

My brethren, these things ought not so to be.

Doth a fountain send forth at the same place sweet *water* and bitter?

Can the fig tree, my brethren, bear olive berries?
either a vine, figs?

so *can* no fountain both yield salt water and fresh.

38.

Who *is* a wise man and endued with knowledge among you?

let him shew out of a good conversation his works
with meekness of wisdom.

But if ye have bitter envying and strife in your hearts,
glory not, and lie not against the truth.

39.

This wisdom descendeth not from above,
but *is* earthly, sensual, devilish.

For where envying and strife *is*,
there *is* confusion and every evil work.

40.

But the wisdom that is from above is first pure,
then peaceable, gentle, *and* easy to be intreated,

full of mercy and good fruits,
without partiality, and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace.

JAMES 4

41.

From whence *come* wars and fightings among you?
come they not hence, *even* of your lusts that war in your members?

Ye lust, and have not:

ye kill, and desire to have,
and cannot obtain:

ye fight and war,
yet ye have not, because ye ask not.

42.

Ye ask, and receive not, because ye ask amiss,
that ye may consume *it* upon your lusts.

Ye adulterers and adulteresses,
know ye not that the friendship of the world is enmity with God?

whosoever therefore will be a friend of the world is the enemy of God.

43.

Do ye think that the scripture saith in vain,
The spirit that dwelleth in us lusteth to envy?

But he giveth more grace.

Wherefore he saith,
God resisteth the proud,
but giveth grace unto the humble.

Submit yourselves therefore to God.

44.

Resist the devil,
and he will flee from you.

Draw nigh to God,
and he will draw nigh to you.

Cleanse *your* hands, *ye* sinners;
and purify *your* hearts, *ye* double minded.

45.

Be afflicted,
and mourn, and weep:

let your laughter be turned to mourning,
and *your* joy to heaviness.

Humble yourselves in the sight of the Lord,
and he shall lift you up.

46.

Speak not evil one of another, brethren.

He that speaketh evil of *his* brother,
and judgeth his brother,

speaketh evil of the law,
and judgeth the law:

47.

but if thou judge the law,
thou art not a doer of the law, but a judge.

There is one lawgiver,
who is able to save and to destroy:

who art thou that judgest another?

48.

Go to [*God*] now, ye that say,
To day or to morrow we will go into such a city,

and continue there a year,
and buy and sell, and get gain:

Whereas ye know not what *shall be* on the morrow.

49.

For what *is* your life?

It is even a vapour,
that appeareth for a little time, and then vanisheth away.

For that ye *ought* to say,
If the Lord will,
we shall live, and do this, or that.

50.

But now ye rejoice in your boastings:
all such rejoicing is evil.

Therefore to him that knoweth to do good, and doeth *it* not,
to him it is sin.

JAMES 5

51.

Go to [*God*] now, *ye* rich men,
weep and howl for your miseries that shall come upon *you*.

Your riches are corrupted,
and your garments are moth-eaten.

52.

Your gold and silver is cankered;
and the rust of them shall be a witness against you,
and shall eat your flesh as it were fire.

Ye have heaped treasure together for the last days.

53.

Behold, the hire of the labourers who have reaped down your fields,
which is of you kept back by fraud, crieth:

and the cries of them which have reaped
are entered into the ears of the Lord of sabaoth.

54.

Ye have lived in pleasure on the earth, and been wanton;

ye have nourished your hearts,
as in a day of slaughter.

Ye have condemned *and* killed the just;
and he doth not resist you.

55.

Be patient therefore, brethren, unto the coming of the Lord.

Behold, the husbandman waiteth for the precious fruit of the earth,
and hath long patience for it, until he receive the early and latter rain.

Be ye also patient;

stablish your hearts:
for the coming of the Lord draweth nigh.

56.

Grudge not one against another, brethren,
lest ye be condemned:

behold, the judge standeth before the door.

57.

Take, my brethren, the prophets,
who have spoken in the name of the Lord,
for an example of suffering affliction, and of patience.

58.

Behold, we count them happy which endure.

Ye have heard of the patience of Job,
and have seen the end of the Lord;

that the Lord is very pitiful, and of tender mercy.

59.

But above all things, my brethren, swear not,

neither by heaven, neither by the earth,
neither by any other oath:

but let your yea be yea;
and *your* nay, nay;
lest ye fall into condemnation.

60.

Is any among you afflicted?
let him pray.

Is any merry?
let him sing psalms.

61.

Is any sick among you?
let him call for the elders of the church;

and let them pray over him,
anointing him with oil in the name of the Lord:

62.

And the prayer of faith shall save the sick,
and the Lord shall raise him up;

and if he have committed sins, they shall be forgiven him.

63.

Confess *your* faults one to another,
and pray one for another, that ye may be healed.

The effectual fervent prayer of a righteous man availeth much.

64.

Elias was a man subject to like passions as we are,
and he prayed earnestly that it might not rain:

and it rained not on the earth by the space of three years and six months.

And he prayed again,
and the heaven gave rain, and the earth brought forth her fruit.

65.

Brethren, if any of you do err from the truth,
and one convert him;

Let him know,
that he which converteth the sinner from the error of his way
shall save a soul from death,
and shall hide a multitude of sins.

1ST JOHN 1-2

Written to all the churches, from Ephesus, before John was arrested by the Romans and held at the island of Patmos. The doctrine is likely to have been based on original writings from when John was in Jerusalem, helping the Apostles write the Gospels.

1.

That which was from the beginning, which we have heard,
which we have seen with our eyes,

which we have looked upon, and our hands have handled,
of the Word of life;

2.

(For the life was manifested,
and we have seen *it*,

and bear witness, and shew unto you that eternal life,
which was with the Father, and was manifested unto us;)

3.

That which we have seen and heard declare we unto you,
that ye also may have fellowship with us:

and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4.

And these things write we unto you, that your joy may be full.

5.

This then is the message which we have heard of him,
and declare unto you,

6.

that God is light,
and in him is no darkness at all.

If we say that we have fellowship with him, and walk in darkness,
we lie, and do not the truth:

7.

But if we walk in the light, as he is in the light,
we have fellowship one with another,

and the blood of Jesus Christ his Son cleanseth us from all sin.

8.

If we say that we have no sin, we deceive ourselves,
and the truth is not in us.

9.

If we confess our sins,
he is faithful and just to forgive us *our* sins,
and to cleanse us from all unrighteousness.

10.

If we say that we have not sinned, we make him a liar,
and his word is not in us.

1ST JOHN 2

11.

My little children,
these things write I unto you, that ye sin not.

12.

And if any man sin, we have an advocate with the Father,
Jesus Christ the righteous:

And he is the propitiation for our sins:
and not for our's only, but also for *the sins of* the whole world.

13.

And hereby we do know that we know him,
if we keep his commandments.

He that saith, I know him, and keepeth not his commandments,
is a liar, and the truth is not in him.

14.

But whoso keepeth his word, in him verily is the love of God perfected:

hereby [*do*] know we that we are in him.

He that saith he abideth in him ought himself also so to walk,
even as he walked.

15.

Brethren, I write no new commandment unto you,
but an old commandment which ye had from the beginning.

The old commandment is the word which ye have heard from the beginning.

16.

Again, a new commandment I write unto you,
which thing is true in him and in you:

because the darkness is past,
and the true light now shineth.

17.

He that saith he is in the light, and hateth his brother,
is in darkness even until now.

He that loveth his brother abideth in the light,
and there is none occasion of stumbling in him.

18.

But he that hateth his brother is in darkness,
and walketh in darkness,

and knoweth not whither he goeth,
because that darkness hath blinded his eyes.

19.

I write unto you, little children,
because your sins are forgiven you for his name's sake.

I write unto you, fathers,
because ye have known him *that is* from the beginning.

20.

I write unto you, young men,
because ye have overcome the wicked one.

I write unto you, little children,
because ye have known the Father.

21.

I have written unto you, fathers,
because ye have known him *that is* from the beginning.

I have written unto you, young men,
because ye are strong,

and the word of God abideth in you,
and ye have overcome the wicked one.

22.

Love not the world,
neither the things *that are* in the world.

If any man love the world,
the love of the Father is not in him.

23.

For all that *is* in the world,

the lust of the flesh, and the lust of the eyes,
and the pride of life,

is not of the Father, but is of the world.

24.

And the world passeth away, and the lust thereof:
but he that doeth the will of God abideth for ever.

25.

Little children, it is the last time:
and as ye have heard that antichrist shall come,

even now are there many antichrists;
whereby we know that it is the last time.

26.

They went out from us, but they were not of us;

for if they had been of us,
they would *no doubt* have continued with us:

but *they went out*,
that they might be made manifest that they were not all of us.

27.

But ye have an unction from the Holy One,
and ye know all things.

28.

I have not written unto you because ye know not the truth,

but because ye know it,
and that no lie is of the truth.

29.

Who is a liar but he that denieth that Jesus is the Christ?

He is antichrist,
that denieth the Father and the Son.

30.

Whosoever denieth the Son, the same hath not the Father:
(but) he that acknowledgeth the Son hath the Father also.

Let that therefore abide in you,
which ye have heard from the beginning.

31.

If that which ye have heard from the beginning shall remain in you,

ye also shall continue in the Son, and in the Father.

And this is the promise that he hath promised us,
even eternal life.

32.

These *things* have I written unto you concerning them that seduce you.

But the anointing which ye have received of him
abideth in you, and ye need not that any man teach you:

33.

but as the same anointing teacheth you of all things,
and is truth, and is no lie,

and even as it hath taught you,
ye shall abide in him.

34.

And now, little children,
abide in him;

that, when he shall appear,
we may have confidence, and not be ashamed before him at his coming.

35.

If ye know that he is righteous,
ye know that every one that doeth righteousness is born of him.

1ST JOHN 3 - 4:16

36.

Behold, what manner of love the Father hath bestowed upon us,
that we should be called the sons of God:

therefore the world knoweth us not,
because it knew him not.

37.

Beloved, now are we the sons of God,
and it doth not yet appear what we shall be:

but we know that, when he shall appear,
we shall be like him;

for we shall see him as he is.

38.

And every man that hath this hope in him purifieth himself,
even as he is pure.

Whosoever committeth sin transgresseth also the law:
for sin is the transgression of the law.

39.

And ye know that he was manifested to take away our sins;
and in him is no sin.

Whosoever abideth in him sinneth not:
whosoever sinneth hath not seen him, neither known him.

40.

Little children, let no man deceive you:

41.

he that doeth righteousness is righteous,
even as he is righteous.

He that committeth sin is of the devil;
for the devil sinneth from the beginning.

42.

For this purpose the Son of God was manifested,
that he might destroy the works of the devil.

43.

Whosoever is born of God doth not commit sin;
for his seed remaineth in him:

and he cannot sin, because he is born of God.

44.

In this the children of God are manifest,
and the children of the devil:

whosoever doeth not righteousness is not of God,
neither he that loveth not his brother.

45.

For this is the message that ye heard from the beginning,
that we should love one another.

Not as Cain, *who* was of that wicked one, and slew his brother.

46.

And wherefore slew he him?

Because his own works were evil,
and his brother's righteous.

47.

Marvel not, my brethren, if the world hate you.

We know that we have passed from death unto life,
because we love the brethren.

48.

He that loveth not *his* brother abideth in death.

Whosoever hateth his brother is a murderer:
and ye know that no murderer hath eternal life abiding in him.

49.

Hereby perceive we the love *of God*,
because he laid down his life for us:

and we ought to lay down *our* lives for the brethren.

50.

But whoso hath this world's good,
and seeth his brother have need,

and shutteth up his bowels *of compassion* from him,
how dwelleth the love of God in him?

51.

My little children, let us not love in word, neither in tongue;
but in deed and in truth.

52.

And hereby we know that we are of the truth,
and shall assure our hearts before him.

For if our heart condemn us,
God is greater than our heart, and knoweth all things.

53.

Beloved, if our heart condemn us not,
then have we confidence toward God.

And whatsoever we ask, we receive of him,

because we keep his commandments, and do those things that are pleasing in his sight.

54.

And this is his commandment,

That we should believe on the name of his Son Jesus Christ,
and love one another, as he gave us commandment.

55.

And he that keepeth his commandments dwelleth in him,
and he in him.

And hereby we know that he abideth in us,
by the Spirit which he hath given us.

1ST JOHN 4

56.

Beloved, believe not every spirit,
but try the spirits whether they are of God:

because many false prophets are gone out into the world.

Hereby know ye the Spirit of God:

57.

Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God:
and this is that *spirit* of antichrist,

whereof ye have heard that it should come;
and even now already is it in the world.

58.

Ye are of God, little children, and have overcome them:
because greater is he that is in you, than he that is in the world.

They are of the world:
therefore speak they of the world, and the world heareth them.

59.

We are of God:

he that knoweth God heareth us;
he that is not of God heareth not us.

Hereby know we the spirit of truth, and the spirit of error.

60.

Beloved, let us love one another:
for love is of God;

and every one that loveth is born of God,
and knoweth God.

He that loveth not, knoweth not God;
for God is love.

61.

In this was manifested the love of God toward us,

because that God sent his only begotten Son into the world,
that we might live through him.

62.

Herein is love,
not that we loved God, but that he loved us,
and sent his Son *to be* the propitiation for our sins.

Beloved, if God so loved us,
we ought also to love one another.

63.

No man hath seen God at any time.

If we love one another,
God dwelleth in us, and his love is perfected in us.

64.

Hereby know we that we dwell in him, and he in us,
because he hath given us of his Spirit.

And we have seen and do testify
that the Father sent the Son *to be* the Saviour of the world.

65.

Whosoever shall confess that Jesus is the Son of God,
God dwelleth in him, and he in God.

[4:16] And we have known and believed the love that God hath to us.

1ST JOHN 4:16 - 6

66.

God is love;
and he that dwelleth in love dwelleth in God, and God in him.

[4:17] Herein is our love made perfect,

that we may have boldness in the day of judgment:
because as he is, so are we in this world.

67.

There is no fear in love;

but perfect love casteth out fear:
because fear hath torment.

He that feareth is not made perfect in love.

68.

We love him,
because he first loved us.

If a man say, I love God,
and hateth his brother, he is a liar:

69.

for he that loveth not his brother whom he hath seen,
how can he love God whom he hath not seen?

And this commandment have we from him,
That he who loveth God love his brother also.

70.

Whosoever believeth that Jesus is the Christ is born of God:

and every one that loveth him that begat *[him]*
loveth him also that is begotten of him.

71.

By this we know that we love the children of God,
when we love God, and keep his commandments.

72.

For this is the love of God,
that we keep his commandments:

and his commandments are not grievous.

73.

For whatsoever is born of God overcometh the world:

and this is the victory that overcometh the world,
even our faith.

74.

Who is he that overcometh the world,
but he that believeth that Jesus is the Son of God?

75.

This is he that came by water and blood, *even* Jesus Christ;
not by water only, but by water and blood.

And it is the Spirit that beareth witness,
because the Spirit is truth.

76.

For there are three that bear record in heaven,

the Father, the Word, and the Holy Ghost:
and these three are one.

77.

And there are three that bear witness in earth,

the Spirit, and the water, and the blood:
and these three agree in one.

78.

If we receive the witness of men,
the witness of God is greater:

for this is the witness of God which he hath testified of his Son.

79.

He that believeth on the Son of God hath the witness in himself:

he that believeth not
God hath made him a liar;

because he believeth not the record that God gave of his Son.

80.

And this is the record,
that God hath given to us eternal life, and this life is in his Son.

He that hath the Son hath life;
and he that hath not the Son of God hath not life.

81.

These things have I written
unto you that believe on the name of the Son of God;

that ye may know that ye have eternal life,
and that ye may believe on the name of the Son of God.

82.

And this is the confidence that we have in him,
that, if we ask any thing according to his will, he heareth us:

83.

And if we know that he hear us, whatsoever we ask,
we know that we have the petitions that we desired of him.

84.

If any man see his brother sin a sin *which is* not unto death,

he shall ask,
and he shall give him life
for them that sin not unto death.

85.

There is a sin unto death:
I do not say that he shall pray for it.

All unrighteousness is sin:
and there is a sin not unto death.

86.

We know that whosoever is born of God sinneth not;

but he that is begotten of God keepeth himself,
and that wicked one toucheth him not.

87.

And we know that we are of God,
and the whole world lieth in wickedness.

88.

And we know that the Son of God is come,
and hath given us an understanding,

that we may know him that is true,
and we are in him that is true, *even* in his Son Jesus Christ.

89.

This is the true God, and eternal life.

90.

Little children, keep yourselves from idols.

Amen

2ND JOHN 1

Written from Ephesus, to an unidentified Christian noblewoman, possibly Tecla at Laodicea, or an unidentified companion of John. The point might be inferred that the Apostles had symbolic marriages and had children with chaste wives. (In the following letter, John mentions children in the context of converted Christians.) Tecla might have been elected the bishop over the secretive congregation of Laodicea. The Manicheans would later adopt a practice of covering up their religious activity to hide from persecution.

1.
The elder unto the elect lady and her children,
whom I love in the truth;

2.
and not I only,
but also all they that have known the truth;

For the truth's sake,
which dwelleth in us, and shall be with us for ever.

3.
Grace be with you,
mercy, *and* peace,

from God the Father, and from the Lord Jesus Christ,
the Son of the Father, in truth and love.

4.
I rejoiced greatly that I found of thy children walking in truth,
as we have received a commandment from the Father.

5.
And now I beseech thee, lady,
not as though I wrote a new commandment unto thee,

but that which we had from the beginning,
that we love one another.

6.
And this is love,
that we walk after his commandments.

7.
This is the commandment,

That, as ye have heard from the beginning,
ye should walk in it.

8.
For many deceivers are entered into the world,
who confess not that Jesus Christ is come in the flesh.

This is a deceiver and an antichrist.

9.

Look to yourselves,
that we lose not those things which we have wrought,
but that we receive a full reward.

10.

Whosoever transgresseth,
and abideth not in the doctrine of Christ, hath not God.

11.

He that abideth in the doctrine of Christ,
he hath both the Father and the Son.

12.

If there come any unto you,
and bring not this doctrine,

receive him not into *your* house,
neither bid him God speed:

13.

For he that biddeth him God speed is partaker of his evil deeds.

14.

Having many things to write unto you,

I would not *write* with paper and ink:

but I trust to come unto you,
and speak face to face, that our joy may be full.

15.

The children of thy elect sister greet thee.

Amen

3RD JOHN 1

Written from Ephesus, to Gaius, of the Galatian town of Derbe. The disciple of Paul and Timothy was later ordained the first bishop of the Thessalonian church mentioned in Acts 20:4.

1.

The elder unto the wellbeloved Gaius,
whom I love in the truth.

2.

Beloved, I wish above all things that thou mayest prosper and be in health,
even as thy soul prospereth.

3.

For I rejoiced greatly,
when the brethren came and testified of the truth that is in thee,
even as thou walkest in the truth.

4.

I have no greater joy than to hear that my children walk in truth.

5.

Beloved, thou doest faithfully whatsoever thou doest
to the brethren, and to strangers;

Which have borne witness of thy charity before the church:

6.

whom if thou bring forward on their journey after a godly sort,
thou shalt do well:

Because that for his name's sake they went forth,
taking nothing of the Gentiles.

7.

We therefore ought to receive such,
that we might be fellowhelpers to the truth.

8.

I wrote unto the church: but Diotrephes,
who loveth to have the preeminence among them, receiveth us not.

9.

Wherefore, if I come,
I will remember his deeds which he doeth,
prating against us with malicious words:

10.

and not content therewith,
neither doth he himself receive the brethren,
and forbiddeth them that would,
and casteth *them* out of the church.

11.

Beloved, follow not that which is evil,
but that which is good.

He that doeth good is of God:
but he that doeth evil hath not seen God.

12.

Demetrius hath good report of all,
and of the truth itself:

yea, and we *also* bear record;
and ye know that our record is true.

13.

I had many things to write,
but I will not with ink and pen write unto thee:

But I trust I shall shortly see thee,
and we shall speak face to face.

14.

Peace be to thee.

15.

Our friends salute thee.

Greet the friends by name.

REVELATION 1 - 2:7

The book of prophecy given to John the elder, while he was held in the Roman prison at the isle that is called Patmos.

1.

The Revelation of Jesus Christ,
which God gave unto him,

to shew unto his servants things which must shortly come to pass;

2.

and he sent and signified *it* by his angel unto his servant John:

Who bare record of the word of God,
and of the testimony of Jesus Christ,
and of all things that he saw.

3.

Blessed *is* he that readeth,
and they that hear the words of this prophecy,

and keep those things which are written therein:
for the time *is* at hand.

4.

John,
To the seven churches which are in Asia:

5.

Grace *be* unto you,
and peace,

from him which is,
and which was, and which is to come;

and from the seven Spirits which are before his throne;

6.

And from Jesus Christ,
who is the faithful witness,

and the first begotten of the dead,
and the prince of the kings of the earth.

7.

Unto him that loved us,
and washed us from our sins in his own blood,

And hath made us kings and priests
unto God and his Father;

to him *be* glory and dominion for ever and ever.

Amen.

8.

Behold, he cometh with clouds;
and every eye shall see him,
and they *also* which pierced him:

and all kindreds of the earth shall wail because of him.
Even so, Amen.

9.

I am Alpha and Omega,
the beginning and the ending,

saith the Lord, which is, and which was,
and which is to come, the Almighty.

10.

I, John, who also am your brother, and companion in tribulation,
and in the kingdom and patience of Jesus Christ,

was in the isle that is called Patmos,
for the word of God, and for the testimony of Jesus Christ.

11.

I was in the Spirit on the Lord's day,
and heard behind me a great voice, as of a trumpet, saying,

12.

I am Alpha and Omega,
the first and the last:

and,

What thou seest, write in a book,
and send *it* unto the seven churches which are in Asia;

13.

unto Ephesus,
and unto Smyrna, and unto Pergamos,

and unto Thyatira, and unto Sardis,
and unto Philadelphia, and unto Laodicea.

14.

And I turned to see the voice that spake with me.

And being turned,
I saw seven golden candlesticks;

15.

And in the midst of the seven candlesticks
one like unto the Son of man,

clothed with a garment down to the foot,
and girt about the paps with a golden girdle.

16.

His head and *his* hairs *were* white like wool, as white as snow;
and his eyes *were* as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace;
and his voice as the sound of many waters.

17.

And he had in his right hand seven stars:
and out of his mouth went a sharp twoedged sword:

and his countenance *was* as the sun shineth in his strength.

18.

And when I saw him,
I fell at his feet as dead.

And he laid his right hand upon me, saying unto me,

Fear not;

19.

I am the first and the last:

I *am* he that liveth, and was dead;
and, behold, I am alive for evermore, Amen;

and have the keys of hell and of death.

20.

Write the things which thou hast seen,

and the things which are,
and the things which shall be hereafter;

21.

The mystery of the seven stars which thou sawest in my right hand,
and the seven golden candlesticks.

REVELATION 2

22.

The seven stars are the angels of the seven churches:
and the seven candlesticks which thou sawest are the seven churches.

23.

Unto the angel of the church of Ephesus write;

These things saith he that holdeth the seven stars in his right hand,
who walketh in the midst of the golden candlesticks;

24.

I know thy works,
and thy labour, and thy patience,

25.

and how thou canst not bear them which are evil:

and thou hast tried them which say they are apostles, and are not,
and hast found them liars:

26.

And hast borne, and hast patience,
and for my name's sake hast laboured, and hast not fainted.

27.

Nevertheless I have somewhat against thee,
because thou hast left thy first love.

28.

Remember therefore from whence thou art fallen,
and repent, and do the first works;

or else I will come unto thee quickly,
and will remove thy candlestick out of his place,
except thou repent.

29.

But this thou hast,
that thou hatest the deeds of the Nicolaitans,
which I also hate.

30.

[2:7] He that hath an ear,
let him hear what the Spirit saith unto the churches;

To him that overcometh
will I give to eat of the tree of life,
which is in the midst of the paradise of God.

REVELATION 2:8 - 3

31.

[2:8] And unto the angel of the church in Smyrna write;

These things saith the first and the last,
which was dead, and is alive;

32.

I know thy works, and tribulation, and poverty,
(but thou art rich)

and I know the blasphemy of them which say they are Jews, and are not,
but are the synagogue of Satan.

Fear none of those things which thou shalt suffer:

33.

behold, the devil shall cast some of you into prison, that ye may be tried;
and ye shall have tribulation ten days:

be thou faithful unto death, and I will give thee a crown of life.

34.

He that hath an ear,
let him hear what the Spirit saith unto the churches;

He that overcometh
shall not be hurt of the second death.

35.

And to the angel of the church in Pergamos write;

These things saith he which hath the sharp sword with edges;

36.

I know thy works,
and where thou dwellest, even where Satan's seat is:

and thou holdest fast my name,
and hast not denied my faith,

even in those days wherein Antipas was my faithful martyr,
who was slain among you,
where Satan dwelleth.

37.

Yet I have a few things against thee,
because thou hast there them that hold the doctrine of Balaam,

who taught Balac to cast a stumblingblock before the children of Israel,
to eat things sacrificed unto idols, and to commit fornication.

38.

So hast thou also them that hold the doctrine of the Nicolaitans,
which thing I hate.

Repent;
or else I will come unto thee quickly,
and will fight against them with the sword of my mouth.

39.

He that hath an ear,
let him hear what the Spirit saith unto the churches;

To him that overcometh,
will I give to eat of the hidden manna,

and will give him a white stone, and in the stone a new name written,
which no man knoweth saving he that receiveth it.

40.

And unto the angel of the church in Thyatira write;

These things saith the Son of God,
who hath his eyes like unto a flame of fire, and his feet are like fine brass;

41.

I know thy works, and charity,
and service, and faith,

and thy patience,
and thy works;

and the last to be more than the first.

42.

Notwithstanding, I have a few things against thee,
because thou sufferest that woman Jezebel, which calleth herself a prophetess,

to teach and to seduce my servants to commit fornication,
and to eat things sacrificed unto idols.

43.

And I gave her space to repent of her fornication;
and she repented not.

Behold, I will cast her into a bed,
and them that commit adultery with her into great tribulation,
except they repent of their deeds.

44.

And I will kill her children with death;

and all the churches shall know
that I am he which searcheth the reins and hearts:

and I will give unto every one of you according to your works.

45.

But unto you I say, and unto the rest in Thyatira,
as many as have not this doctrine,

and which have not known the depths of Satan,
as they speak;

I will put upon you none other burden.
But that which ye have already,

46.

hold fast till I come.

And he that overcometh,
and keepeth my works unto the end,
to him will I give power over the nations:

And he shall rule them with a rod of iron;

as the vessels of a potter shall they be broken to shivers:
even as I received of my Father.

47.

And I will give him the morning star.

He that hath an ear,
let him hear what the Spirit saith unto the churches.

REVELATION 3

48.

And unto the angel of the church in Sardis write;

These things saith he that hath the seven Spirits of God, and the seven stars;

49.

I know thy works,
that thou hast a name that thou livest, and art dead.

Be watchful,
and strengthen the things which remain, that are ready to die:
for I have not found thy works perfect before God.

50.

Remember therefore how thou hast received and heard,
and hold fast, and repent.

If therefore thou shalt not watch,
I will come on thee as a thief,
and thou shalt not know what hour I will come upon thee.

51.

Thou hast a few names even in Sardis which have not defiled their garments;
and they shall walk with me in white:
for they are worthy.

52.

He that overcometh,
the same shall be clothed in white raiment;

and I will not blot out his name out of the book of life,

yet I will confess his name before my Father, and before his angels.

He that hath an ear,
let him hear what the Spirit saith unto the churches.

53.

And to the angel of the church in Philadelphia write;

These things saith he that is holy,
he that is true,
he that hath the key of David,

he that openeth, and no man shutteth;
and shutteth, and no man openeth;

54.

I know thy works:
behold, I have set before thee an open door,
and no man can shut it:

For thou hast a little strength,
and hast kept my word, and hast not denied my name.

55.

Behold, I will make them of the synagogue of Satan,
which say they are Jews, and are not, but do lie;

behold, I will make them to come and worship before thy feet,
and to know that I have loved thee.

56.

Because thou hast kept the word of my patience,
I also will keep thee from the hour of temptation,
which shall come upon all the world, to try them that dwell upon the earth.

57.

Behold, I come quickly:
hold that fast which thou hast, that no man take thy crown.

Him that overcometh
will I make a pillar in the temple of my God,
and he shall go no more out:

58.

and I will write upon him the name of my God,
and I will write upon him my new name.

and the name of the city of my God, which is new Jerusalem,
which cometh down out of heaven from my God:

He that hath an ear,
let him hear what the Spirit saith unto the churches.

59.

And unto the angel of the church of the Laodiceans write;
These things saith
the Amen,

the faithful and true witness,
the beginning of the creation of God;

60.

I know thy works, that thou art neither cold nor hot:
I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot,
I will spue thee out of my mouth.

61.

Because thou sayest, I am rich,
and increased with goods, and have need of nothing;

and knowest not that thou art wretched, and miserable,
and poor, and blind, and naked:

62.

I counsel thee to buy of me gold tried in the fire,
that thou mayest be rich;

and white raiment, that thou mayest be clothed,
and that the shame of thy nakedness do not appear;

and anoint thine eyes with eyesalve,
that thou mayest see.

63.

As many as I love, I rebuke and chasten:
be zealous therefore, and repent.

64.

Behold,
I stand at the door, and knock:

if any man hear my voice, and open the door,
I will come in to him,
and will sup with him, and he with me.

65.

To him that overcometh
will I grant to sit with me in my throne,
even as I also overcame, and am set down with my Father in his throne.

He that hath an ear,
let him hear what the Spirit saith unto the churches.

REVELATION 4 - 6:11

66.

After this I looked, and,
behold, a door was opened in heaven:

and the first voice which I heard
was as it were of a trumpet talking with me;
which said,

Come up hither,
and I will shew thee things which must be hereafter.

67.

And immediately I was in the spirit:

and, behold, a throne was set in heaven,
and one sat on the throne.

68.

And he that sat was to look upon like a jasper and a sardine stone:

and there was a rainbow round about the throne,
in sight like unto an emerald.

69.

And round about the throne were four and twenty seats:
and upon the seats I saw four and twenty elders sitting,

clothed in white raiment;
and they had on their heads crowns of gold.

70.

And out of the throne proceeded
lightnings and thunderings and voices:

and there were seven lamps of fire burning before the throne,
which are the seven Spirits of God.

71.

And before the throne there was a sea of glass like unto crystal:

and in the midst of the throne, and round about the throne,
were four beasts full of eyes before and behind.

72.

And the first beast was like a lion,
and the second beast like a calf,

and the third beast had a face as a man,
and the fourth beast was like a flying eagle.

73.

And the four beasts had each of them six wings about him;
and they were full of eyes within:

and they rest not day and night, saying,

Holy, holy, holy, Lord God Almighty,
which was, and is, and is to come.

74.

And when those beasts give glory and honour and thanks
to him that sat on the throne,
who liveth for ever and ever,

The four and twenty elders fall down before him that sat on the throne,
and worship him that liveth for ever and ever,

and cast their crowns before the throne, saying,

75.

Thou art worthy, O Lord,
to receive glory and honour and power:

for thou hast created all things,
and for thy pleasure they are and were created.

REVELATION 5

76.

And I saw in the right hand of him that sat on the throne
a book written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice,

Who is worthy to open the book,
and to loose the seals thereof?

77.

And no man in heaven,
nor in earth, neither under the earth,
was able to open the book, neither to look thereon.

And I wept much,
because no man was found worthy to open and to read the book,
neither to look thereon.

78.

And one of the elders saith unto me,
Weep not:

behold,
the Lion of the tribe of Juda,
the Root of David,

hath prevailed to open the book,
and to loose the seven seals thereof.

79.

And I beheld, and, lo,
in the midst of the throne and of the four beasts,
and in the midst of the elders,

stood a Lamb as it had been slain,
having seven horns and seven eyes,
which are the seven Spirits of God sent forth into all the earth.

80.

And he came and took the book
out of the right hand of him that sat upon the throne.

And when he had taken the book,
the four beasts and four and twenty elders fell down before the Lamb,

having every one of them harps,
and golden vials full of odours, which are the prayers of saints.

And they sung a new song, saying,

81.

Thou art worthy to take the book,
and to open the seals thereof:

For thou wast slain,
and hast redeemed us to God by thy blood
out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests:
and we shall reign on the earth.

82.

And I beheld, and I heard
the voice of many angels round about the throne and the beasts and the elders:

and the number of them was ten thousand times ten thousand,
and thousands of thousands;

Saying with a loud voice,

83.

Worthy is the Lamb
that was slain to receive power, and riches,

and wisdom, and strength,
and honour, and glory, and blessing.

84.

And every creature which is in heaven,
and on the earth, and under the earth,

and such as are in the sea, and all that are in them,
heard I saying,

Blessing, and honour,
and glory, and power,

be unto him that sitteth upon the throne,
and unto the Lamb for ever and ever.

85.

And the four beasts said,
Amen.

And the four and twenty elders fell down and worshipped
him that liveth for ever and ever.

REVELATION 6

86.

And I saw when the Lamb opened one of the seals,

and I heard, as it were the noise of thunder,
one of the four beasts saying,

Come and see.

87.

And I saw,
and behold a white horse:
and he that sat on him had a bow;

88.

and a crown was given unto him:
and he went forth conquering, and to conquer.

89.

And when he had opened the second seal,

I heard the second beast say,

Come and see.

90.

And there went out another horse that was red:

91.

and power was given to him that sat thereon to take peace from the earth,
and that they should kill one another:

and there was given unto him a great sword.

92.

And when he had opened the third seal,

I heard the third beast say,

Come and see.

93.

And I beheld,
and lo a black horse;

and he that sat on him had a pair of balances in his hand.

94.

And I heard a voice in the midst of the four beasts say,

A measure of wheat for a penny,
and three measures of barley for a penny;

and see thou hurt not the oil and the wine.

95.

And when he had opened the fourth seal,

I heard the voice of the fourth beast say,
Come and see.

96.

And I looked, and behold a pale horse:

and his name that sat on him was Death,
and Hell followed with him.

97.

And power was given unto them over the fourth part of the earth,

to kill with sword, and with hunger,
and with death, and with the beasts of the earth.

98.

And when he had opened the fifth seal,

I saw under the altar the souls of them that were slain for the word of God,
and for the testimony which they held:

99.

And they cried with a loud voice, saying,

How long,
O Lord, holy and true,

dost thou not judge
and avenge our blood on them that dwell on the earth?

100.

[6:11] And white robes were given unto every one of them;

and it was said unto them,
that they should rest yet for a little season,

until their fellowservants also and their brethren,
that should be killed as they were, should be fulfilled.

REVELATION 6:12 - 8:6

101.

[6:12] And I beheld when he had opened the sixth seal,
and, lo, there was a great earthquake;

and the sun became black as sackcloth of hair,
and the moon became as blood;

102.

And the stars of heaven fell unto the earth,

even as a fig tree casteth her untimely figs,
when she is shaken of a mighty wind.

103.

And the heaven departed as a scroll when it is rolled together;
and every mountain and island were moved out of their places.

104.

And the kings of the earth, and the great men,
and the rich men, and the chief captains, and the mighty men,

and every bondman, and every free man,
hid themselves in the dens and in the rocks of the mountains;

And said to the mountains and rocks,

105.

Fall on us,

and hide us from the face of him that sitteth on the throne,

and from the wrath of the Lamb:

For the great day of his wrath is come;
and who shall be able to stand?

REVELATION 7

106.

And after these things
I saw four angels standing on the four corners of the earth,

107.

holding the four winds of the earth,
that the wind should not blow on the earth,
nor on the sea, nor on any tree.

108.

And I saw another angel ascending from the east,
having the seal of the living God:

109.

and he cried with a loud voice to the four angels,
to whom it was given to hurt the earth and the sea, saying,

110.

Hurt not the earth,
neither the sea, nor the trees,
till we have sealed the servants of our God in their foreheads.

111.

And I heard the number of them which were sealed:

and there were sealed an hundred and forty and four thousand
of all the tribes of the children of Israel.

112.

Of the tribe of Juda were sealed twelve thousand.
Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

113.

Of the tribe of Aser were sealed twelve thousand.
Of the tribe of Nepthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

114.

Of the tribe of Simeon were sealed twelve thousand.
Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

115.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.
Of the tribe of Benjamin were sealed twelve thousand.

116.

After this I beheld, and, lo, a great multitude,
which no man could number,
of all nations, and kindreds,
and people, and tongues,

117.

stood before the throne, and before the Lamb,
clothed with white robes, and palms in their hands;

118.

And cried with a loud voice, saying,

Salvation to our God which sitteth upon the throne, and unto the Lamb.

119.

And all the angels stood round about the throne,
and about the elders and the four beasts,

and fell before the throne on their faces,
and worshipped God,

Saying,

120.

Amen:

Blessing,
and glory, and wisdom,
and thanksgiving, and honour,

and power, and might,
be unto our God for ever and ever.

Amen.

121.

And one of the elders answered,
saying unto me,

What are these which are arrayed in white robes?
and whence came they?

And I said unto him,
Sir, thou knowest.

122.

And he said to me,
These are they which came out of great tribulation,

and have washed their robes,
and made them white in the blood of the Lamb.

123.

Therefore are they before the throne of God,
and serve him day and night in his temple:

and he that sitteth on the throne shall dwell among them.

124.

They shall hunger no more,
neither thirst any more;

neither shall the sun light on them, nor any heat.

125.

For the Lamb which is in the midst of the throne shall feed them,
and shall lead them unto living fountains of waters:

and God shall wipe away all tears from their eyes.

REVELATION 8

126.

And when he had opened the seventh seal,
there was silence in heaven about the space of half an hour.

127.

And I saw the seven angels which stood before God;
and to them were given seven trumpets.

And another angel came and stood at the altar, having a golden censer;

128.

and there was given unto him much incense,
that he should offer it with the prayers of all saints
upon the golden altar which was before the throne.

And the smoke of the incense,
which came with the prayers of the saints,
ascended up before God out of the angel's hand.

129.

And the angel took the censer, and filled it with fire of the altar,
and cast it into the earth:

130.

and there were voices,
and thunderings, and lightnings, and an earthquake.

[8:6] And the seven angels which had the seven trumpets
prepared themselves to sound.

REVELATION 8:7 - 10

131.

[8:7] The first angel sounded,

and there followed hail and fire mingled with blood,
and they were cast upon the earth:

and the third part of trees was burnt up,
and all green grass was burnt up.

132.

And the second angel sounded,

and as it were
a great mountain burning with fire was cast into the sea:

and the third part of the sea became blood;
And the third part of the creatures which were in the sea,
and had life, died;

and the third part of the ships were destroyed.

133.

And the third angel sounded,

and there fell a great star from heaven,
burning as it were a lamp,

and it fell upon the third part of the rivers,
and upon the fountains of waters;

And the name of the star is called Wormwood:

and the third part of the waters became wormwood;

and many men died of the waters,
because they were made bitter.

134.

And the fourth angel sounded,

and the third part of the sun was smitten,
and the third part of the moon,
and the third part of the stars;

so as the third part of them was darkened,

and the day shone not for a third part of it,
and the night likewise.

135.

And I beheld, and heard an angel flying through the midst of heaven,
saying with a loud voice,

Woe, woe, woe, to the inhabitants of the earth

by reason of the other voices of the trumpet of the three angels,
which are yet to sound!

REVELATION 9

136.

And the fifth angel sounded,
and I saw a star fall from heaven unto the earth:
and to him was given the key of the bottomless pit.

137.

And he opened the bottomless pit;
and there arose a smoke out of the pit, as the smoke of a great furnace;
and the sun and the air were darkened by reason of the smoke of the pit.

138.

And there came out of the smoke locusts upon the earth:
and unto them was given power, as the scorpions of the earth have power.

And it was commanded them that they should not hurt the grass of the earth,
neither any green thing, neither any tree;

but only those men which have not the seal of God in their foreheads.

139.

And to them it was given that they should not kill them,
but that they should be tormented five months:

and their torment was as the torment of a scorpion,
when he striketh a man.

140.

And in those days shall men seek death,
and shall not find it;

and shall desire to die,
and death shall flee from them.

141.

And the shapes of the locusts were like unto horses prepared unto battle;

and on their heads were as it were crowns like gold,
and their faces were as the faces of men.

And they had hair as the hair of women,
and their teeth were as the teeth of lions.

142.

And they had breastplates,
as it were breastplates of iron;

and the sound of their wings was as the sound of chariots of many horses running to battle.

And they had tails like unto scorpions,
and there were stings in their tails:

and their power was to hurt men five months.

143.

And they had a king over them,
which is the angel of the bottomless pit,

whose name in the Hebrew tongue is Abaddon,
but in the Greek tongue hath his name Apollyon.

144.

One woe is past;
and, behold, there come two woes more hereafter.

145.

And the sixth angel sounded,
and I heard a voice from the four horns of the golden altar which is before God,

Saying to the sixth angel which had the trumpet,

Loose the four angels which are bound in the great river Euphrates.

146.

And the four angels were loosed,

which were prepared for an hour, and a day, and a month, and a year,
for to slay the third part of men.

And the number of the army of the horsemen were two hundred thousand thousand:
and I heard the number of them.

147.

And thus I saw the horses in the vision,
and them that sat on them,

having breastplates of fire,
and of jacinth, and brimstone:

and the heads of the horses were as the heads of lions;
and out of their mouths issued fire and smoke and brimstone.

148.

By these three was the third part of men killed,

by the fire, and by the smoke, and by the brimstone,
which issued out of their mouths.

For their power is in their mouth, and in their tails:

for their tails were like unto serpents,
and had heads, and with them they do hurt.

149.

And the rest of the men
which were not killed by these plagues
yet repented not of the works of their hands,

that they should not worship devils,
and idols of gold, and silver, and brass,
and stone, and of wood:

which neither can see,
nor hear, nor walk:

150.

Neither repented they of their murders,
nor of their sorceries,
nor of their fornication,
nor of their thefts.

REVELATION 10

151.

And I saw another mighty angel come down from heaven,
clothed with a cloud:

and a rainbow was upon his head, and his face was as it were the sun,
and his feet as pillars of fire:

152.

And he had in his hand a little book open:
and he set his right foot upon the sea, and his left foot on the earth,

And cried with a loud voice, as when a lion roareth:

and when he had cried, seven thunders uttered their voices.

153.

And when the seven thunders had uttered their voices,
I was about to write:

and I heard a voice from heaven saying unto me,

Seal up those things which the seven thunders uttered,
and write them not.

154.

And the angel which I saw stand upon the sea and upon the earth
lifted up his hand to heaven,

And sware by him that liveth for ever and ever,
who created heaven, and the things that therein are,

and the earth, and the things that therein are,
and the sea, and the things which are therein,

155.

that there should be time no longer:
But in the days of the voice of the seventh angel,

when he shall begin to sound,
the mystery of God should be finished,
as he hath declared to his servants the prophets.

156.

And the voice which I heard from heaven spake unto me again, and said,

Go and take the little book which is open in the hand of the angel
which standeth upon the sea and upon the earth.

157.

And I went unto the angel, and said unto him,
Give me the little book.

158.

And he said unto me,
Take it, and eat it up;

and it shall make thy belly bitter,
but it shall be in thy mouth sweet as honey.

159.

And I took the little book out of the angel's hand,
and ate it up;

and it was in my mouth sweet as honey:
and as soon as I had eaten it,
my belly was bitter.

160.

And he said unto me,
Thou must prophesy again before many peoples, and nations,
and tongues, and kings.

REVELATION 11-12

161.

And there was given me a reed like unto a rod:
and the angel stood, saying,

Rise, and measure the temple of God,
and the altar, and them that worship therein.

162.

But the court which is without the temple leave out,
and measure it not;

for it is given unto the Gentiles:
and the holy city shall they tread under foot forty and two months.

163.

And I will give power unto my two witnesses,

and they shall prophesy a thousand, two hundred, and three score days,
clothed in sackcloth.

164.

These are the two olive trees,
and the two candlesticks standing before the God of the earth.

And if any man will hurt them,
fire proceedeth out of their mouth, and devoureth their enemies:

and if any man will hurt them,
he must in this manner be killed.

165.

These have power to shut heaven,
that it rain not in the days of their prophecy:

and have power over waters to turn them to blood,
and to smite the earth with all plagues, as often as they will.

166.

And when they shall have finished their testimony,

the beast that ascendeth out of the bottomless pit shall make war against them,
and shall overcome them, and kill them.

And their dead bodies shall lie in the street of the great city,
which spiritually is called Sodom and Egypt,
where also our Lord was crucified.

167.

And they of the people and kindreds and tongues and nations
shall see their dead bodies three days and an half,
and shall not suffer their dead bodies to be put in graves.

And they that dwell upon the earth shall rejoice over them,
and make merry, and shall send gifts one to another;

because these two prophets tormented them that dwelt on the earth.

168.

And after three days and an half
the Spirit of life from God entered into them,

and they stood upon their feet;
and great fear fell upon them which saw them.

169.

And they heard a great voice from heaven saying unto them,
Come up hither.

And they ascended up to heaven in a cloud;
and their enemies beheld them.

170.

And the same hour was there a great earthquake,
and the tenth part of the city fell,

and in the earthquake were slain of men seven thousand:

and the remnant were affrighted,
and gave glory to the God of heaven.

171.

The second woe is past;
and, behold, the third woe cometh quickly.

And the seventh angel sounded;
and there were great voices in heaven, saying,

The kingdoms of this world are become the kingdoms of our Lord,
and of his Christ; and he shall reign for ever and ever.

172.

And the four and twenty elders, which sat before God on their seats,
fell upon their faces, and worshipped God, saying,

We give thee thanks, O Lord God Almighty,
which art, and wast, and art to come;

because thou hast taken to thee thy great power, and hast reigned.

173.

And the nations were angry,
and thy wrath is come,
and the time of the dead, that they should be judged,

174.

and that thou shouldest give reward unto thy servants the prophets,
and to the saints,
and them that fear thy name, small and great;

and shouldest destroy them which destroy the earth.

175.

And the temple of God was opened in heaven,
and there was seen in his temple the ark of his testament:

and there were lightnings, and voices, and thunderings,
and an earthquake, and great hail.

REVELATION 12

176.

And there appeared a great wonder in heaven;

a woman clothed with the sun, and the moon under her feet,
and upon her head a crown of twelve stars:

And she being with child cried,
travailing in birth, and pained to be delivered.

177.

And there appeared another wonder in heaven;

and behold a great red dragon,
having seven heads and ten horns,
and seven crowns upon his heads.

178.

And his tail drew the third part of the stars of heaven,
and did cast them to the earth:

and the dragon stood before the woman which was ready to be delivered,
for to devour her child as soon as it was born.

179.

And she brought forth a man child,
who was to rule all nations with a rod of iron:

and her child was caught up unto God,
and to his throne.

180.

And the woman fled into the wilderness,
where she hath a place prepared of God,

that they should feed her there
one thousand and two hundred and sixty days.

181.

And there was war in heaven:
Michael and his angels fought against the dragon;

and the dragon fought
and his angels, prevailed not;

neither was their place found any more in heaven.

182.

And the great dragon was cast out,

that old serpent, called the Devil, and Satan,
which deceiveth the whole world:

he was cast out into the earth,
and his angels were cast out with him.

183.

And I heard a loud voice saying in heaven,

Now is come salvation, and strength,
and the kingdom of our God, and the power of his Christ:

for the accuser of our brethren is cast down,
which accused them before our God day and night.

184.

And they overcame him by the blood of the Lamb,
and by the word of their testimony;

and they loved not their lives unto the death.

185.

Therefore rejoice, ye heavens,
and ye that dwell in them.

Woe to the inhabitants of the earth and of the sea!

for the devil is come down unto you, having great wrath,
because he knoweth that he hath but a short time."

186.

And when the dragon saw that he was cast unto the earth,
he persecuted the woman which brought forth the man child.

187.

And to the woman were given two wings of a great eagle,
that she might fly into the wilderness, into her place,

where she is nourished for a time, and times, and half a time,
from the face of the serpent.

188.

And the serpent cast out of his mouth water as a flood after the woman,
that he might cause her to be carried away of the flood.

189.

And the earth helped the woman,

and the earth opened her mouth,
and swallowed up the flood which the dragon cast out of his mouth.

190.

And the dragon was wroth with the woman,
and went to make war with the remnant of her seed,

which keep the commandments of God,
and have the testimony of Jesus Christ.

REVELATION 13-14

191.

And I stood upon the sand of the sea,
and saw a beast rise up out of the sea,
having seven heads and ten horns,

and upon his horns ten crowns,
and upon his heads the name of blasphemy.

192.

And the beast which I saw was like unto a leopard,

and his feet were as the feet of a bear,
and his mouth as the mouth of a lion:

and the dragon gave him his power,
and his seat, and great authority.

193.

And I saw one of his heads as it were wounded to death;
and his deadly wound was healed:

and all the world wondered after the beast.

194.

And they worshipped the dragon which gave power unto the beast:
and they worshipped the beast, saying,

Who is like unto the beast?
Who is able to make war with him?

195.

And there was given unto him a mouth speaking great things and blasphemies;
and power was given unto him to continue forty and two months.

And he opened his mouth in blasphemy against God,
to blaspheme his name, and his tabernacle,
and them that dwell in heaven.

196.

And it was given unto him to make war with the saints,
and to overcome them:
and power was given him over all kindreds, and tongues, and nations.

197.

And all that dwell upon the earth shall worship him,
whose names are not written in the book of life
of the Lamb slain from the foundation of the world.

If any man have an ear, let him hear.

198.

He that leadeth into captivity shall go into captivity:
he that killeth with the sword must be killed with the sword.

Here is the patience and the faith of the saints.

199.

And I beheld another beast coming up out of the earth;
and he had two horns like a lamb,
and he spake as a dragon.

200.

And he exerciseth all the power of the first beast before him,

and causeth the earth and them which dwell therein to worship the first beast,
whose deadly wound was healed.

And he doeth great wonders,
so that he maketh fire come down from heaven on the earth in the sight of men,

201.

And deceiveth them that dwell on the earth
by the means of those miracles which he had power to do in the sight of the beast;

saying to them that dwell on the earth,

that they should make an image to the beast,
which had the wound by a sword, and did live.

202.

And he had power to give life unto the image of the beast,

that the image of the beast should both speak,
and cause that as many as would not worship the image of the beast should be killed.

203.

And he causeth all,
both small and great, rich and poor, free and bond,

to receive a mark in their right hand,
or in their foreheads:

204.

And that no man might buy or sell,
save he that had the mark,
or the name of the beast, or the number of his name.

205.

Here is wisdom.

Let him that hath understanding count the number of the beast:
for it is the number of a man;

and his number is Six hundred threescore and six.

206.

And I looked, and, lo,
a Lamb stood on the mount Sion,

and with him one hundred and forty and four thousand,
having his Father's name written in their foreheads.

207.

And I heard a voice from heaven,
as the voice of many waters, and as the voice of a great thunder:

and I heard the voice of harpers harping with their harps:

208.

And they sung as it were a new song before the throne,
and before the four beasts, and the elders:

and no man could learn that song
except the one hundred and forty and four thousand,
which were redeemed from the earth.

209.

These are they which were not defiled with women; for they are virgins.

These are they which follow the Lamb whithersoever he goeth.

210.

These were redeemed from among men,
being the firstfruits unto God and to the Lamb.

And in their mouth was found no guile:
for they are without fault before the throne of God.

211.

And I saw another angel fly in the midst of heaven,
having the everlasting gospel

to preach unto them that dwell on the earth,
and to every nation, and kindred,
and tongue, and people,

Saying with a loud voice,

212.

Fear God, and give glory to him;
for the hour of his judgment is come:

and worship him that made heaven, and earth,
and the sea, and the fountains of waters.

213.

And there followed another angel, saying,

Babylon is fallen,
is fallen, that great city,

because she made all nations drink
of the wine of the wrath of her fornication.

214.

And the third angel followed them,
saying with a loud voice,

If any man worship the beast and his image,
and receive his mark in his forehead, or in his hand,

215.

The same shall drink of the wine of the wrath of God,
which is poured out without mixture into the cup of his indignation;

and he shall be tormented with fire and brimstone
in the presence of the holy angels,
and in the presence of the Lamb:

216.

And the smoke of their torment ascendeth up for ever and ever:

and they have no rest day nor night,
who worship the beast and his image,
and whosoever receiveth the mark of his name.

217.

Here is the patience of the saints:

here are they that keep the commandments of God,
and the faith of Jesus.

218.

And I heard a voice from heaven saying unto me,

Write,
Blessed are the dead which die in the Lord from henceforth:

219.

Yea, saith the Spirit,
that they may rest from their labours;
and their works do follow them.

220.

And I looked, and behold a white cloud,

and upon the cloud one sat like unto the Son of man,
having on his head a golden crown, and in his hand a sharp sickle.

And another angel came out of the temple,
crying with a loud voice to him that sat on the cloud,

221.

Thrust in thy sickle, and reap:

for the time is come for thee to reap;
for the harvest of the earth is ripe."

And he that sat on the cloud thrust in his sickle on the earth;
and the earth was reaped.

222.

And another angel came out of the temple which is in heaven,
he also having a sharp sickle.

And another angel came out from the altar,
which had power over fire;

223.

and cried with a loud cry to him that had the sharp sickle, saying,

Thrust in thy sharp sickle,
and gather the clusters of the vine of the earth;
for her grapes are fully ripe.

224.

And the angel thrust in his sickle into the earth,
and gathered the vine of the earth,
and cast it into the great winepress of the wrath of God.

225.

And the winepress was trodden without the city,
and blood came out of the winepress,
even unto the horse bridles,
by the space of one thousand and six hundred furlongs.

REVELATION 15 - 17:5

226.

And I saw another sign in heaven, great and marvellous,
seven angels having the seven last plagues;
for in them is filled up the wrath of God.

227.

And I saw as it were a sea of glass mingled with fire:
and them that had gotten the victory over the beast,
and over his image, and over his mark,
and over the number of his name,
stand on the sea of glass, having the harps of God.

228.

And they sing the song of Moses the servant of God,
and the song of the Lamb, saying,

Great and marvellous are thy works, Lord God Almighty;
just and true are thy ways, thou King of saints.

Who shall not fear thee, O Lord, and glorify thy name?
for thou only art holy:

for all nations shall come and worship before thee;
for thy judgments are made manifest.

229.

And after that I looked, and, behold,
the temple of the tabernacle of the testimony in heaven was opened:

And the seven angels came out of the temple,
having the seven plagues,

clothed in pure and white linen,
and having their breasts girded with golden girdles.

230.

And one of the four beasts gave unto the seven angels
seven golden vials full of the wrath of God,
who liveth for ever and ever.

And the temple was filled with smoke from the glory of God,
and from his power;

and no man was able to enter into the temple,
till the seven plagues of the seven angels were fulfilled.

231.

And I heard a great voice out of the temple,
saying to the seven angels,

Go your ways,
and pour out the vials of the wrath of God upon the earth.

232.

And the first went, and poured out his vial upon the earth;

and there fell a noisome and grievous sore
upon the men which had the mark of the beast,
and upon them which worshipped his image.

233.

And the second angel poured out his vial upon the sea;

and it became as the blood of a dead man:
and every living soul died in the sea.

234.

And the third angel poured out his vial upon the rivers and fountains of waters;
and they became blood.

And I heard the angel of the waters say,

Thou art righteous,
O Lord, which art, and wast, and shalt be,
because thou hast judged thus.

235.

For they have shed the blood of saints and prophets,
and thou hast given them blood to drink;
for they are worthy.

And I heard another out of the altar say,

Even so, Lord God Almighty,
true and righteous are thy judgments.

236.

And the fourth angel poured out his vial upon the sun;

and power was given unto him to scorch men with fire.

And men were scorched with great heat, and blasphemed the name of God,
which hath power over these plagues:

and they repented not to give him glory.

237.

And the fifth angel poured out his vial upon the seat of the beast;

and his kingdom was full of darkness;
and they gnawed their tongues for pain,

And blasphemed the God of heaven because of their pains and their sores,
and repented not of their deeds.

238.

And the sixth angel poured out his vial upon the great river Euphrates;

and the water thereof was dried up,
that the way of the kings of the East might be prepared.

239.

And I saw three unclean spirits like frogs come out of the mouth of the dragon,

and out of the mouth of the beast,
and out of the mouth of the false prophet.

For they are the spirits of devils, working miracles,

which go forth unto the kings of the earth and of the whole world,
to gather them to the battle of that great day of God Almighty.

240.

Behold, I come as a thief.

Blessed is he that watcheth, and keepeth his garments,
lest he walk naked, and they see his shame.

And he gathered them together
into a place called in the Hebrew tongue Armageddon.

241.

And the seventh angel poured out his vial into the air;

and there came a great voice out of the temple of heaven,
from the throne, saying,

It is done.

242.

And there were voices,
and thunders, and lightnings;

and there was a great earthquake,
such as was not since men were upon the earth,
so mighty an earthquake, and so great.

243.

And the great city was divided into three parts,
and the cities of the nations fell:

and great Babylon came in remembrance before God,
to give unto her the cup of the wine of the fierceness of his wrath.

244.

And every island fled away,
and the mountains were not found.

245.

And there fell upon men a great hail out of heaven,
every stone about the weight of a talent:

and men blasphemed God because of the plague of the hail;
for the plague thereof was exceeding great.

246.

And there came one of the seven angels which had the seven vials,
and talked with me, saying unto me,

Come hither;

247.

I will shew unto thee the judgment of the great whore that sitteth upon many waters:

With whom the kings of the earth have committed fornication,
and the inhabitants of the earth have been made drunk with the wine of her fornication.

248.

So he carried me away in the spirit into the wilderness:

and I saw a woman sit upon a scarlet coloured beast,
full of names of blasphemy, having seven heads and ten horns.

249.

And the woman was arrayed in purple and scarlet colour,
and decked with gold and precious stones and pearls,

having a golden cup in her hand
full of abominations and filthiness of her fornication:

250.

[17:5] And upon her forehead was a name written,

MYSTERY,

BABYLON THE GREAT,

THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

REVELATION 17:6 - 18

251.

[17:6] And I saw the woman drunken with the blood of the saints,
and with the blood of the martyrs of Jesus:

and when I saw her,
I wondered with great admiration.

252.

And the angel said unto me,
Wherefore didst thou marvel?

I will tell thee the mystery of the woman, and of the beast that carrieth her,
which hath the seven heads and ten horns.

253.

The beast that thou sawest
was, and is not;

and shall ascend out of the bottomless pit,
and go into perdition:

254.

and they that dwell on the earth shall wonder,

whose names were not written in the book of life
from the foundation of the world,

255.

when they behold the beast that was,
and is not, and yet is.

And here is the mind which hath wisdom.

256.

The seven heads are seven mountains,
on which the woman sitteth.

And there are seven kings:
five are fallen,

257.

and one is,
and the other is not yet come;

and when he cometh,
he must continue a short space.

258.

And the beast that was, and is not,
even he is the eighth,

and is of the seven,
and goeth into perdition.

259.

And the ten horns which thou sawest are ten kings,
which have received no kingdom as yet;
but receive power as kings one hour with the beast.

260.

These have one mind,
and shall give their power and strength unto the beast.

These shall make war with the Lamb,
and the Lamb shall overcome them:

261.

for he is Lord of lords,
and King of kings:

and they that are with him are called,
and chosen, and faithful.

262.

And he saith unto me,

The waters which thou sawest, where the whore sitteth,
are peoples, and multitudes,
and nations, and tongues.

263.

And the ten horns which thou sawest upon the beast,
these shall hate the whore,

and shall make her desolate and naked,
and shall eat her flesh, and burn her with fire.

264.

For God hath put in their hearts to fulfil his will,

and to agree, and give their kingdom unto the beast,
until the words of God shall be fulfilled.

265.

And the woman which thou sawest is that great city,
which reigneth over the kings of the earth.

REVELATION 18

266.

And after these things I saw another angel come down from heaven,
having great power; and the earth was lightened with his glory.

And he cried mightily with a strong voice, saying,

267.

Babylon the great is fallen,

is fallen, and is become the habitation of devils,
and the hold of every foul spirit, and a cage of every unclean and hateful bird.

268.

For all nations have drunk of the wine of the wrath of her fornication,
and the kings of the earth have committed fornication with her,
and the merchants of the earth are waxed rich through the abundance of her delicacies.

269.

And I heard another voice from heaven, saying,
Come out of her, my people,
that ye be not partakers of her sins,
and that ye receive not of her plagues.

270.

For her sins have reached unto heaven,
and God hath remembered her iniquities.
Reward her even as she rewarded you,
and double unto her double according to her works:
in the cup which she hath filled
fill to her double.

271.

How much she hath glorified herself, and lived deliciously,
so much torment and sorrow give her:
for she saith in her heart,
I sit a queen, and am no widow, and shall see no sorrow.

272.

Therefore shall her plagues come in one day,
death, and mourning, and famine;
and she shall be utterly burned with fire:
for strong is the Lord God who judgeth her.

273.

And the kings of the earth,
who have committed fornication and lived deliciously with her,
shall bewail her, and lament for her,
when they shall see the smoke of her burning,

274.

Standing afar off for the fear of her torment, saying,
Alas, alas,
that great city Babylon, that mighty city!
for in one hour
is thy judgment come.

275.

And the merchants of the earth shall weep and mourn over her;
for no man buyeth their merchandise any more:
The merchandise of gold, and silver,
and precious stones, and of pearls,

and fine linen, and purple,
and silk, and scarlet,

276.

and all thyine wood,
and all manner vessels of ivory,

and all manner vessels of most precious wood,
and of brass, and iron, and marble,

And cinnamon, and odours,
and ointments, and frankincense,

277.

and wine, and oil,
and fine flour, and wheat,

and beasts, and sheep,
and horses, and chariots,

and slaves,
and souls of men.

278.

And the fruits that thy soul lusted after are departed from thee,

and all things which were dainty and goodly are departed from thee,
and thou shalt find them no more at all.

The merchants of these things, which were made rich by her,
shall stand afar off for the fear of her torment,
weeping and wailing, and saying,

279.

Alas, alas, that great city,

that was clothed in fine linen,
and purple, and scarlet,

and decked with gold,
and precious stones, and pearls!

For in one hour so great riches is come to nought.

280.

And every shipmaster, and all the company in ships,
and sailors, and as many as trade by sea, stood afar off,

And cried when they saw the smoke of her burning, saying,

What city is like unto this great city!

281.

And they cast dust on their heads,
and cried, weeping and wailing, saying,

Alas, alas, that great city,
wherein were made rich all that had ships in the sea
by reason of her costliness!

for in one hour is she made desolate.

282.

Rejoice over her, thou heaven,
and ye holy apostles and prophets;

for God hath avenged you on her.

And a mighty angel took up a stone like a great millstone,
and cast it into the sea, saying,

283.

Thus with violence shall that great city Babylon be thrown down,
and shall be found no more at all.

And the voice of harpers, and musicians,
and of pipers, and trumpeters,
shall be heard no more at all in thee;

and no craftsman, of whatsoever craft he be,
shall be found any more in thee;

284.

and the sound of a millstone shall be heard no more at all in thee;

And the light of a candle shall shine no more at all in thee;

and the voice of the bridegroom and of the bride
shall be heard no more at all in thee:

285.

for thy merchants were the great men of the earth;
for by thy sorceries were all nations deceived.

And in her was found the blood of prophets,
and of saints, and of all that were slain upon the earth.

REVELATIONS 19 - 20:10

286.

And after these things I heard
a great voice of much people in heaven, saying,

Alleluia;
Salvation, and glory, and honour, and power,
unto the Lord our God:

287.

For true and righteous are his judgments:

for he hath judged the great whore,
which did corrupt the earth with her fornication,
and hath avenged the blood of his servants at her hand.

288.

And again they said,
Alleluia.

And her smoke rose up for ever and ever.

289.

And the four and twenty elders and the four beasts
fell down and worshipped God that sat on the throne, saying,

Amen; Alleluia.

And a voice came out of the throne, saying,

290.

Praise our God,
all ye his servants,

and ye that fear him, both small and great.

291.

And I heard as it were the voice of a great multitude,

and as the voice of many waters,
and as the voice of mighty thunderings, saying,

292.

Alleluia:
for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honour to him:

for the marriage of the Lamb is come,
and his wife hath made herself ready.

293.

And to her was granted that she should be arrayed in fine linen,
clean and white:

for the fine linen is the righteousness of saints.

And he saith unto me,

294.

Write,

Blessed are they which are called
unto the marriage supper of the Lamb.

And he saith unto me,
These are the true sayings of God.

295.

And I fell at his feet to worship him.

And he said unto me,
See thou do it not:

296.

I am thy fellowservant,
and of thy brethren that have the testimony of Jesus:

worship God:
for the testimony of Jesus is the spirit of prophecy.

297.

And I saw heaven opened,
and behold a white horse;

and he that sat upon him was called Faithful and True,
and in righteousness he doth judge and make war.

298.

His eyes were as a flame of fire,
and on his head were many crowns;

and he had a name written,
that no man knew, but he himself.

And he was clothed with a vesture dipped in blood:
and his name is called The Word of God.

299.

And the armies which were in heaven followed him upon white horses,
clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword,
that with it he should smite the nations:

300.

and he shall rule them with a rod of iron:
and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written,

KING OF KINGS, AND LORD OF LORDS.

301.

And I saw an angel standing in the sun;

and he cried with a loud voice,
saying to all the fowls that fly in the midst of heaven,

Come and gather yourselves together
unto the supper of the great God;

302.

That ye may eat the flesh of kings,
and the flesh of captains, and the flesh of mighty men,

and the flesh of horses, and of them that sit on them,

and the flesh of all men,
both free and bond, both small and great.

303.

And I saw the beast, and the kings of the earth,
and their armies,

gathered together to make war against him that sat on the horse,
and against his army.

304.

And the beast was taken,
and with him the false prophet that wrought miracles before him,

with which he deceived them that had received the mark of the beast,
and them that worshipped his image.

305.

These both were cast alive into a lake of fire burning with brimstone.

And the remnant were slain with the sword of him that sat upon the horse,

which sword proceeded out of his mouth:
and all the fowls were filled with their flesh.

REVELATION 20

306.

And I saw an angel come down from heaven,
having the key of the bottomless pit and a great chain in his hand.

307.

And he laid hold on the dragon, that old serpent,
which is the Devil, and Satan,
and bound him a thousand years,

308.

And cast him into the bottomless pit, and shut him up,
and set a seal upon him, that he should deceive the nations no more,

till the thousand years should be fulfilled:
and after that he must be loosed a little season.

309.

And I saw thrones,
and they sat upon them, and judgment was given unto them:

and I saw the souls of them that were beheaded for the witness of Jesus,
and for the word of God,

310.

and which had not worshipped the beast, neither his image,

neither had received his mark upon their foreheads, or in their hands;
and they lived and reigned with Christ a thousand years.

311.

But the rest of the dead lived not again until the thousand years were finished.
This is the first resurrection.

312.

Blessed and holy is he that hath part in the first resurrection:
on such the second death hath no power,

but they shall be priests of God and of Christ,
and shall reign with him a thousand years.

313.

And when the thousand years are expired,
Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth,

Gog and Magog, to gather them together to battle:
the number of whom is as the sand of the sea.

314.

And they went up on the breadth of the earth,
and compassed the camp of the saints about, and the beloved city:

and fire came down from God out of heaven, and devoured them.

315.

[20:10] And the devil that deceived them was cast into the lake of fire and brimstone,
where the beast and the false prophet are,

and shall be tormented day and night for ever and ever.

REVELATIONS 20:11 - 21:21

316.

[20:11] And I saw a great white throne,
and him that sat on it,

from whose face the earth and the heaven fled away;
and there was found no place for them.

317.

And I saw the dead, small and great,
stand before God; and the books were opened:

and another book was opened, which is the book of life:

and the dead were judged out of those things which were written in the books,
according to their works.

318.

And the sea gave up the dead which were in it;
and death and hell delivered up the dead which were in them:

and they were judged every man according to their works.

And death and hell were cast into the lake of fire.

319.

This is the second death.

And whosoever was not found written in the book of life
was cast into the lake of fire.

REVELATION 21

320.

And I saw a new heaven and a new earth:

for the first heaven and the first earth were passed away;
and there was no more sea.

321.

And I John saw the holy city, new Jerusalem,
coming down from God out of heaven,
prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying,

322.

Behold, the tabernacle of God is with men,

and he will dwell with them, and they shall be his people,
and God himself shall be with them, and be their God.

323.

And God shall wipe away all tears from their eyes;
and there shall be no more death, neither sorrow, nor crying,

neither shall there be any more pain:
for the former things are passed away.

324.

And he that sat upon the throne said,
Behold, I make all things new.

And he said unto me, Write:
for these words are true and faithful.

325.

And he said unto me,
It is done.

I am Alpha and Omega,
the beginning and the end.

I will give unto him that is athirst
of the fountain of the water of life freely.

326.

He that overcometh shall inherit all things;

and I will be his God,
and he shall be my son.

327.

But the fearful, and unbelieving,
and the abominable, and murderers,

and whoremongers, and sorcerers,
and idolaters, and all liars,

shall have their part in the lake which burneth with fire and brimstone:
which is the second death.

328.

And there came unto me one of the seven angels
which had the seven vials full of the seven last plagues,
and talked with me, saying,

Come hither,
I will shew thee the bride, the Lamb's wife.

329.

And he carried me away in the spirit to a great and high mountain,
and shewed me that great city, the holy Jerusalem,

descending out of heaven from God,
Having the glory of God:

and her light was like unto a stone most precious,
even like a jasper stone, clear as crystal;

330.

And had a wall great and high,

and had twelve gates,
and at the gates twelve angels,

and names written thereon,
which are the names of the twelve tribes of the children of Israel:

331.

On the east three gates;
on the north three gates;

on the south three gates;
and on the west three gates.

332.

And the wall of the city had twelve foundations,
and in them the names of the twelve apostles of the Lamb.

And he that talked with me had a golden reed to measure the city,
and the gates thereof, and the wall thereof.

333.

And the city lieth foursquare,
and the length is as large as the breadth:

and he measured the city with the reed,
twelve thousand furlongs.

334.

The length and the breadth and the height of it are equal.

And he measured the wall thereof,
an hundred and forty and four cubits,
according to the measure of a man, that is, of the angel.

335.

And the building of the wall of it was of jasper:

and the city was pure gold,
like unto clear glass.

And the foundations of the wall of the city
were garnished with all manner of precious stones.

336.

The first foundation was jasper;
the second, sapphire;
the third, a chalcedony;

337.

the fourth, an emerald;
The fifth, sardonyx;
the sixth, sardius;

338.

the seventh, chrysolite;
the eighth, beryl;
the ninth, a topaz;

339.

the tenth, a chrysoprasus;
the eleventh, a jacinth;
the twelfth, an amethyst.

340.

[21:21] And the twelve gates were twelve pearls;
every several gate was of one pearl:

and the street of the city was pure gold,
as it were transparent glass.

*The Revelation of Jesus Christ
to John the Apostle*

CHAPTER TWELVE
Divisions 341-365

REVELATIONS 21:22 - 22

341.

[21:22] And I saw no temple therein:
for the Lord God Almighty and the Lamb are the temple of it.

342.

And the city had no need of the sun, neither of the moon,
to shine in it:

for the glory of God did lighten it,
and the Lamb is the light thereof.

343.

And the nations of them which are saved shall walk in the light of it:
and the kings of the earth do bring their glory and honour into it.

344.

And the gates of it shall not be shut at all by day:
for there shall be no night there.

And they shall bring the glory and honour of the nations into it.

345.

And there shall in no wise enter into it any thing that defileth,
neither whatsoever worketh abomination, or maketh a lie:

but they which are written in the Lamb's book of life.

REVELATION 22

346.

And he shewed me a pure river of water of life, clear as crystal,
proceeding out of the throne of God and of the Lamb.

347.

In the midst of the street of it,
and on either side of the river, was there the tree of life,

which bare twelve manner of fruits,
and yielded her fruit every month:
and the leaves of the tree were for the healing of the nations.

348.

And there shall be no more curse:

but the throne of God and of the Lamb shall be in it;
and his servants shall serve him:

And they shall see his face;
and his name shall be in their foreheads.

349.

And there shall be no night there;
and they need no candle, neither light of the sun;

for the Lord God giveth them light:
and they shall reign for ever and ever.

350.

And he said unto me,
These sayings are faithful and true:

and the Lord God of the holy prophets sent his angel
to shew unto his servants the things which must shortly be done.

351.

Behold, I come quickly:
blessed is he that keepeth the sayings of the prophecy of this book.

And I John saw these things, and heard them.

352.

And when I had heard and seen,
I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me,
See thou do it not:

353.

for I am thy fellowservant,

and of thy brethren the prophets,
and of them which keep the sayings of this book:

worship God.

354.

And he saith unto me,

Seal not the sayings of the prophecy of this book:
for the time is at hand.

355.

He that is unjust, let him be unjust still:
and he which is filthy, let him be filthy still:

and he that is righteous, let him be righteous still:
and he that is holy, let him be holy still.

356.

And, behold, I come quickly;
and my reward is with me,

to give every man according as his work shall be.

I am Alpha and Omega,
the beginning and the end, the first and the last.

357.

Blessed are they that do his commandments,

that they may have right to the tree of life,
and may enter in through the gates into the city.

358.

For without are dogs, and sorcerers,
and whoremongers,

and murderers, and idolaters,
and whosoever loveth and maketh a lie.

359.

I Jesus have sent mine angel to testify unto you these things in the churches.

I am the root and the offspring of David,
and the bright and morning star.

360.

And the Spirit and the bride say,
Come.

And let him that heareth say,
Come.

361.

And let him that is athirst come.

And whosoever will,
let him take the water of life freely.

362.

For I testify unto every man that heareth the words of the prophecy of this book,

If any man shall add unto these things,
God shall add unto him the plagues that are written in this book:

363.

And if any man shall take away from the words of the book of this prophecy,

God shall take away his part out of the book of life,
and out of the holy city,
and from the things which are written in this book.

364.

He which testifieth these things saith,
Surely I come quickly.
Amen.

365.

Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all.

Amen

Also named
The Second Letter of Clement to the Corinthians

2ND CLEMENT 1-6

Authored by Clement and the Roman church using the preaching of Peter and the apostles and elders

1.

Brethren, it is fitting that you should think of Jesus Christ as of God,
as the Judge of the living and the dead.

2.

And it does not become us to think lightly of our salvation;
for if we think little of Him, we shall also hope but to obtain little *from Him*.

3.

And those of us who hear carelessly of these things, as if they were of small importance,
commit sin, not knowing whence we have been called,
and by whom, and to what place,
and how much Jesus Christ submitted to suffer for our sakes.

4.

What return, then, shall we make to Him,
or what fruit that shall be worthy of that which He has given to us?

For, indeed, how great are the benefits which we owe to Him!

5.

He has graciously given us light;
as a Father, He has called us sons;

He has saved us when we were ready to perish.

6.

What praise, then, shall we give to Him,
or what return shall we make for the things which we have received?

We were deficient in understanding, worshipping stones and wood,
and gold, and silver, and brass, the works of men's hands;

and our whole life was nothing else than death.

7.

Involved in blindness, and with such darkness before our eyes,
we have received sight,

and through His will have laid aside that cloud by which we were enveloped.

8.

For He had compassion on us, and mercifully saved us,
observing the many errors in which we were entangled,
as well as the destruction to which we were exposed,

and that we had no hope of salvation except it came to us from Him.

9.

For He called us when we were not,
and willed that out of nothing we should attain a real existence.

2ND CLEMENT 2

*"Rejoice, thou barren that bearest not;
break forth and cry, thou that travailest not;*

for she that is desolate hath many more children than she that hath an husband."

10.

In that He said, *"Rejoice, thou barren that bearest not,"*

He referred to us, for our church was barren before that children were given to her.

But when He said, *"Cry out, thou that travailest not,"*

11.

He means this, that we should sincerely offer up our prayers to God,
and should not, like women in travail, show signs of weakness.

And in that He said,
"For she that is desolate hath many more children than she that hath an husband,"

12.

He means that our people seemed to be outcast from God,

but now, through believing,
have become more numerous than those who are reckoned to possess God.

And another Scripture saith, *"I came not to call the righteous, but sinners."*

13.

This means that those who are perishing must be saved.

For it is indeed a great and admirable thing to establish not the things which are standing,
but those that are falling.

14.

Thus also did Christ desire to save the things which were perishing,
and has saved many by coming and calling us when hastening to destruction.

2ND CLEMENT 3

15.

Since, then, He has displayed so great mercy towards us,

and especially in this respect,
that we who are living should not offer sacrifices to gods that are dead, or pay them worship,

but should attain through Him to the knowledge of the true Father,

16.

whereby shall we show that we do indeed know Him,
but by not denying Him through whom this knowledge has been attained?

For He himself declares,
*"Whosoever shall confess me before men,
him will I confess before my Father."*

17.

This, then, is our reward if we shall confess Him by whom we have been saved.

But in what way shall we confess Him?

18.

By doing what He says, and not transgressing His commandments,
and by honouring Him not with our lips only, but with all our heart and all our mind.

For He says in Isaiah,

"This people honoureth me with their lips, but their heart is far from me."

2ND CLEMENT 4

19.

Let us, then, not only call Him Lord, for that will not save us.
For He saith,

*"Not every one that saith to me, Lord, Lord, shall be saved,
but he that worketh righteousness."*

20.

Wherefore, brethren, let us confess Him by our works,

by loving one another,
by not committing adultery,
or speaking evil of one another, or cherishing envy;

but by being continent, compassionate, and good.

21.

We ought also to sympathize with one another, and not be avaricious. [greedy]

By such works let us confess Him,
and not by those that are of an opposite kind.

And it is not fitting that we should fear men, but rather God.

22.

For this reason, if we should do such *wicked* things, the Lord hath said,

*"Even though ye were gathered together to me in my very bosom,
yet if ye were not to keep my commandments,
I would cast you off, and say unto you,*

*Depart from me;
I know you not whence ye are, ye workers of iniquity."*

2ND CLEMENT 5

23.

Wherefore, brethren, leaving *willingly* our sojourn in this present world,
let us do the will of Him that called us,
and not fear to depart out of this world.

For the Lord saith,

"Ye shall be as lambs in the midst of wolves."

24.

And Peter answered and said unto Him,
"What, then, if the wolves shall tear in pieces the lambs?"

Jesus said unto Peter,
"The lambs have no cause after they are dead to fear the wolves;

25.

*and in like manner, fear not ye them that kill you,
and can do nothing more unto you;*

*but fear Him who, after you are dead,
has power over both soul and body to cast them into hell-fire."*

26.

And consider, brethren,
that the sojourning in the flesh in this world is but brief and transient,

but the promise of Christ is great and wonderful,
even the rest of the kingdom to come, and of life everlasting.

27.

By what course of conduct, then, shall we attain these things,
but by leading a holy and righteous life,

and by deeming these worldly things as not belonging to us,
and not fixing our desires upon them?

For if we desire to possess them, we fall away from the path of righteousness.

2ND CLEMENT 6

28.

Now the Lord declares, *"No servant can serve two masters."*

If we desire, then, to serve both God and mammon,
it will be unprofitable for us.

"For what will it profit if a man gain the whole world, and lose his own soul?"

29.

This world and the next are two enemies.

The one urges to adultery and corruption,
avarice and deceit;

the other bids farewell to these things.

30.

We cannot, therefore, be the friends of both;

and it behoves us, by renouncing the one,
to make sure of the other.

31.

Let us reckon that it is better to hate the things present,
since they are trifling, and transient, and corruptible;

and to love those *which are to come*, as being good and incorruptible.

32.

For if we do the will of Christ, we shall find rest;

otherwise, nothing shall deliver us from eternal punishment,
if we disobey His commandments.

33.

For thus also saith the Scripture in Ezekiel,

*"If Noah, Job, and Daniel should rise up,
they should not deliver their children in captivity."*

34.

Now, if men so eminently righteous are not able by their righteousness to deliver their children,
how can we hope to enter into the royal residence of God
unless we keep our baptism holy and undefiled?

35.

Or who shall be our advocate,
unless we be found possessed of works of holiness and righteousness?

The Second Letter of Clement

CHAPTER TWO
Divisions 36-60

2ND CLEMENT 7-11

36.

Wherefore, then, my brethren, let us struggle with all earnestness,
knowing that the contest is *in our case* close at hand,
and that many undertake long voyages to strive for a corruptible reward;
yet all are not crowned,
but those only that have laboured hard and striven gloriously.

37.

Let us therefore so strive, that we may all be crowned.

Let us run the straight course, even the race that is incorruptible;
and let us in great numbers set out for it, and strive that we may be crowned.

And should we not all be able to obtain the crown,
let us at least come near to it.

38.

We must remember that he who strives in the corruptible contest,
if he be found acting unfairly,
is taken away and scourged, and cast forth from the lists.

What then think ye?

39.

If one does anything unseemly in the incorruptible contest,
what shall he have to bear?

For of those who do not preserve the seal *unbroken*, the Scripture saith,

*"Their worm shall not die, and their fire shall not be quenched,
and they shall be a spectacle to all flesh."*

40.

As long, therefore, as we are upon earth,
let us practise repentance,

for we are as clay in the hand of the artificer.

41.

For as the potter, if he make a vessel,
and it be distorted or broken in his hands, fashions it over again;

but if he have before this cast it into the furnace of fire,
can no longer find any help for it:

42.

so let us also, while we are in this world,
repent with our whole heart of the evil deeds we have done in the flesh,

that we may be saved by the Lord, while we have yet an opportunity of repentance.

43.

For after we have gone out of the world,
no further power of confessing or repenting will there belong to us.

44.

Wherefore, brethren, by doing the will of the Father,
and keeping the flesh holy, and observing the commandments of the Lord,
we shall obtain eternal life.

For the Lord saith in the Gospel,

*"If ye have not kept that which was small,
who will commit to you the great?"*

45.

*For I say unto you,
that he that is faithful in that which is least, is faithful also in much."*

This, then, is what He means:
*"Keep the flesh holy and the seal undefiled,
that ye may receive eternal life."*

2ND CLEMENT 9

46.

And let no one of you say that this very flesh shall not be judged, nor rise again.

Consider ye in what *state* ye were saved,
in what ye received sight, if not while ye were in this flesh.

47.

We must therefore preserve the flesh as the temple of God.

For as ye were called in the flesh,
ye shall also come *to be judged* in the flesh.

48.

As Christ the Lord who saved us,
though He was first a Spirit became flesh, and thus called us,
so shall we also receive the reward in this flesh.

49.

Let us therefore love one another,
that we may all attain to the kingdom of God.

While we have an opportunity of being healed,
let us yield ourselves to God that healeth us, and give to Him a recompense.

50.

Of what sort?

Repentance out of a sincere heart;
for He knows all things beforehand,
and is acquainted with what is in our hearts.

51.

Let us therefore give Him praise,
not with the mouth only, but also with the heart,
that he may accept us as sons.

For the Lord has said,
"Those are my brethren who do the will of my Father."

2ND CLEMENT 10

52.

Wherefore, my brethren,
let us do the will of the Father who called us, that we may live;
and let us earnestly follow after virtue,

53.

but forsake every wicked tendency which would lead us into transgression;
and flee from ungodliness, lest evils overtake us.

For if we are diligent in doing good, peace will follow us.

54.

On this account, such men cannot find *peace* as *they* are influenced by human terrors,
and prefer rather present enjoyment to the promise which shall afterwards be fulfilled.

For they know not what torment present enjoyment recurs,
or what felicity is involved in the future promise.

55.

And if, indeed, they themselves only aid such things,
it would be *the more* tolerable;

but now they persist in imbuing innocent souls with their pernicious doctrines,
not knowing that they shall receive a double condemnation,
both they and those that hear them.

56.

Let us therefore serve God with a pure heart,
and we shall be righteous;

but if we do not serve Him,
because we believe not the promise of God, we shall be miserable.

57.

For the prophetic word also declares,
*"Wretched are those of a double mind,
and who doubt in their heart,
who say,*

*All these things have we heard even in the times of our fathers;
but though we have waited day by day,
we have seen none of them accomplished.*

58.

Ye fools! compare yourselves to a tree;

take, for instance, the vine.

*First of all it sheds its leaves, then the bud appears;
after that the sour grape, and then the fully-ripened fruit.*

*So, likewise, my people have borne disturbances and afflictions,
but afterwards shall they receive their good things."*

59.

Wherefore, my brethren, let us not be of a double mind,
but let us hope and endure,
that we also may obtain the reward.

For He is faithful, who has promised
that He will bestow on every one a reward according to his works.

60.

If, therefore, we shall do righteousness in the sight of God,
we shall enter into His kingdom,
and shall receive the promises,

*which "ear hath not heard, nor eye seen,
neither have entered into the heart of man."*

2ND CLEMENT 12-16

61.

Let us expect, therefore, hour by hour,
the kingdom of God in love and righteousness,
since we know not the day of the appearing of God.

62.

For the Lord Himself,
being asked by one when His kingdom would come, replied,

*"When two shall be one,
that which is without as that which is within,
and the male with the female, neither male nor female."*

[Gospel of Thomas]

63.

Now, two are one when we speak the truth one to another,
and there is unfeignedly one soul in two bodies.

And *"that which is without as"* that which is within meaneth this:

64.

He calls the soul *"that which is within,"*
and the body *"that which is without."*

As, then, thy body is visible to sight,
so also let thy soul be manifest by good works.

65.

And *"the male, with the female, neither male nor female,
this He saith, that brother seeing sister may have no thought concerning her as female,
and that she may have no thought concerning him as male."*

*"If ye do these things, saith He,
"the kingdom of my Father shall come."*

66.

Brethren, then, let us now at length repent,
let us soberly turn to that which is good;
for we are full of abundant folly and wickedness.

67.

Let us wipe out from us our former sins,
and repenting from the heart be saved;

and let us not be men-pleasers,
nor be willing to please one another only,

but also the men without, for righteousness sake,
that the name may not be, because of us, blasphemed.

68.

For the Lord saith,
"Continually my name is blasphemed among all nations,"

and

"Wherefore my name is blasphemed; blasphemed in what?"

In your not doing the things which I wish."

69.

For the nations, hearing from our mouth the oracles of God,
marvel at their excellence and worth;

thereafter learning that our deeds are not worthy of the words which we speak,

70.

--receiving this occasion they turn to blasphemy,
saying that they are a fable and a delusion.

For, whenever they hear from us that God saith,

*"No thank have ye, if ye love them which love you,
but ye have thank, if ye love your enemies and them which hate you "*

71.

--whenever they hear these words,
they marvel at the surpassing measure of their goodness;

but when they see, that not only do we not love those who hate,
but that we love not even those who love,
they laugh us to scorn, and the name is blasphemed.

2ND CLEMENT 14

72.

So, then, brethren, if we do the will of our Father God,
we shall be members of the first church, the spiritual,
--that which was created before sun and moon;

73.

but if we shall not do the will of the Lord,
we shall come under the Scripture which saith,

"My house became a den of robbers."

So, then, let us elect to belong to the church of life,
that we may be saved.

74.

I think not that ye are ignorant that the living church is the body of Christ

(for the Scripture, saith, *"God created man male and female;"*

the male is Christ, the female the church,)

and that the Books [*of the Gospels*] and the [*teachings of the*]Apostles
teach that the church is not of the present,
but from the beginning.

75.

For it was spiritual, as was also our Jesus,
and was made manifest at the end of the days in order to save us.

The church being spiritual, was made manifest in the flesh of Christ,
signifying to us that if any one of us shall preserve it in the flesh and corrupt it not,
he shall receive it in the Holy Spirit.

76.

For this flesh is the type of the spirit;
no one, therefore, having corrupted the type, will receive afterwards the antitype.

Therefore is it, then, that He saith, brethren,

"Preserve ye the flesh, that ye may become partakers of the spirit."

77.

If we say that the flesh is the church and the spirit Christ,
then it follows that he who shall offer outrage to the flesh is guilty of outrage on the church.

Such an one, therefore, will not partake of the spirit, which is Christ.

78.

Such is the life and immortality,
which this flesh may afterwards receive, the Holy Spirit cleaving to it;

and no one can either express or utter what things the Lord hath prepared for His elect.

2ND CLEMENT 15

79.

I think not that I counted trivial counsel concerning continence;
following it, a man will not repent thereof,
but will save both himself and me who counselled.

80.

For it is no small reward to turn back a wandering and perishing soul for its salvation.

For this recompense we are able to render to the God who created us, I
f he who speaks and hears both speak and hear with faith and love.

81.

Let us, therefore, continue in that course in which we,
righteous and holy, believed,
that with confidence we may ask God who saith,

"Whilst thou art still speaking, I will say, Here I am."

For these words are a token of a great promise,
for the Lord saith that He is more ready to give than he who asks.

82.

So great, then, being the goodness of which we are partakers,
let us not grudge one another the attainment of so great blessings.

For in proportion to the pleasure with which these words are fraught to those who shall follow them,
in that proportion is the condemnation with which they are fraught to those who shall refuse to hear.

83.

So, then, brethren, having received no small occasion to repent,
while we have opportunity,
let us turn to God who called us, while yet we have One to receive us.

For if we renounce these indulgences and conquer the soul by not fulfilling its wicked desires,
we shall be partakers of the mercy of Jesus.

84.

Know ye that the day of judgment draweth nigh like a burning oven,
and certain of the heavens and all the earth will melt, like lead melting in fire;

and then will appear the hidden and manifest deeds of men.

85.

Good, then, is alms as repentance from sin;
better is fasting than prayer, and alms than both;

"charity covereth a multitude of sins,"
and prayer out of a good conscience delivereth from death.

Blessed is every one that shall be found complete in these;
for alms lightens the burden of sin.

2ND CLEMENT 17-20

86.

Let us, then, repent with our whole heart,
that no one of us may perish amiss.

For if we have commands, and engage in withdrawing from idols and instructing others,
how much more ought a soul already knowing God not to perish.

87.

Rendering, therefore, mutual help,
let us raise the weak also in that which is good,

that all of us may be saved and convert one another and admonish.

88.

And not only now let us seem to believe and give heed,
when we are admonished by the elders;

but also when we take our departure home,

let us remember the commandments of the Lord,
and not be allured back by worldly lusts,

89.

but let us often and often draw near and try to make progress in the Lord's commands,
that we all having the same mind may be gathered together for life.

For the Lord said, *"I come to gather all nations and tongues."*

90.

This means the day of His appearing,
when He will come and redeem us-
-each one according to his works.

91.

And the unbelievers will see His glory and might,
and, when they see the empire of the world in Jesus,
they will be surprised, saying,

92.

*"Woe to us, because Thou wast,
and we knew not and believed not
and obeyed not the elders who show us plainly of our salvation."*

And *"their worm shall not die, neither shall their fire be quenched;
and they shall be a spectacle unto all flesh."*

93.

It is of the great day of judgment He speaks,
when they shall see those among us who were guilty of ungodliness
and erred in their estimate of the commands of Jesus Christ.

94.

The righteous, having succeeded both in enduring the trials and hating the indulgences of the soul,
whenever they witness how those who have swerved
and denied Jesus by words or deeds
are punished with grievous torments in fire unquenchable,

95.

[they] will give glory to their God and say,

"There will be hope for him who has served God with his whole heart."

2ND CLEMENT 18

96.

And let us, then, be of the number of those who give thanks,
[and] who have served God,

and not of the ungodly who are judged.

97.

For I myself, though a sinner every whit and not yet fleeing temptation
but continuing in the midst of the tools of the devil,

study to follow after righteousness,
that I may make, be it only some, approach to it,
fearing the judgment to come.

2ND CLEMENT 19

98.

So then, brothers and sisters,
after the God of truth I address to you an appeal that ye may give heed to the words written,
that ye may save both yourselves and him who reads an address in your midst.

99.

For as a reward I ask of you repentance with the whole heart,
while ye bestow upon yourselves salvation and life.

100.

For by so doing we shall set a mark for all the young
who wish to be diligent in godliness and the goodness of God.

101.

And let not us, in our folly, feel displeasure and indignation,
whenever any one admonishes us and turns us from unrighteousness to righteousness.

102.

For there are some wicked deeds which we commit, and know it not,
because of the double-mindedness and unbelief present in our breasts,
and our understanding is darkened by vain desires.

103.

Let us, therefore, work righteousness, that we may be saved to the end.

104.

Blessed are they who obey these commandments,
even if for a brief space they suffer in this world,
and they will gather the imperishable fruit of the resurrection.

105.

Let not the godly man, therefore, grieve;

if for the present he suffer affliction,
blessed is the time that awaits him there;

rising up to life again with the fathers he will rejoice for ever without a grief.

2ND CLEMENT 20

106.

But let it not even trouble your mind,
that we see the unrighteous possessed of riches and the servants of God straitened.

107.

Let us, therefore, brothers and sisters, believe;

in a trial of the living God we strive and are exercised in the present life,
that we may obtain the crown in that which is to come.

108.

No one of the righteous received fruit speedily, but waiteth for it.

For if God tendered the reward of the righteous in a trice,
straightway were it commerce that we practised, and not godliness.

109.

For it were as if we were righteous by following after not godliness but gain;

and for this reason the divine judgment baffled the spirit that is unrighteous
and heavily weighed the fetter.

110.

To the only God, invisible, Father of truth,
who sent forth to us the Saviour and Author of immortality,

through whom He also manifested to us the truth and the heavenly life,
to Him be glory for ever and ever.

Amen

The Fourth Letter of the Teachings of the Apostles and Elders

On the Estate of Chastity

Little is recorded about the Second Letter of Titus, also known as 'The Wedding Epistle', apparently sent from Ephesus to the churches in the fashion of Revelations 2-3. The eloquent letter is presumably based on the preachings of Peter, yet co-authored by the Apostles and the elders of the church, first with Clement of Rome, and then James the brother of Jesus. From AD 69-96, the Caesar's family name was Titus, a surname also used by Clement.

The lengthy letter urges moral fortitude for the sake of good karma and reputation and blessing in the hereafter. Some of the teachings of the Apostle John are also quoted.

1.

Titus, the Disciple of Paul,
On the Estate of Chastity

2.

Great and honourable is the divine promise
which the Lord has made with his own mouth to them that are holy and pure:

*He will bestow upon them what eyes have not seen nor ears heard,
nor has it entered into any human heart.*

3.

And from eternity to eternity there will be a race incomparable and incomprehensible.

Blessed then are those who have not polluted their flesh by craving for this world,
but are dead to the world that they may live for God!

4.

To whom neither flesh nor blood has shown deadly secrets,
but the Spirit has shone upon them and shown some better thing,

so that even in this day and instant of our pilgrimage on the Earth
they may display an angelic appearance.

5.

As the Lord says, *Such are to be called angels.*

Those then who are not defiled with women he calls an angelic host.

Those who have not abandoned themselves to men, he calls virgins,

6.

as the apostle of Christ says:

the unmarried think day and night on godly things,

that is, to act properly and to please Him alone,
and not to deny by their doings what they have promised in words.

7.

Why should a virgin who is already betrothed to Christ be united with a carnal man?

It is not lawful to cling to a man and to serve him more than God.

8.

Virgin! Thou hast cast off Christ, to whom thou wert betrothed!

Thou hast separated thyself from Him, thou who strivest to remain united to another!

9.

O beauteous maidenhood, at the last thou art stuck fast in love to a male being!

O holy ascetic state, thou disappearest when the saints match human offences!

10.

O body, thou art put to the yoke of the law of God, and ever and again committest fornication!

Thou art crucified to this world, and continuest to act up to it!

11.

If the apostle Paul forbade communion
to a woman caught in an adulterous relation with a strange man,

how much more when those concerned are saints dedicated to Christ!

12.

Thou art caught in the vile fellowship of this world,
and yet regardest thyself as worthy of the blood of Christ or as united with his body!

13.

But this is not the case:

if thou eat of the flesh of the Lord unworthily,
then thou takest vainly instead of life the fire of thine everlasting punishment!

14.

O virgin: if thou strivest to please another,
then thou hast already committed a sin of volition, for the [*Savior*] says:

one cannot serve two masters, for he obeys the one, and despises the other.

15.

O virgin! So is it also with thee.
Thou despised God, whilst striving to please a man.

Wherefore contemplate the footprints of our ancestors!

16.

Consider the daughter of Jephthah:
willing to do what had been promised by her father
and vowing her own self as a sacrifice to the Lord,

she first manifested her connection with God
and took other virgins with her
that in the mountains throughout sixty days they might bewail her virginity.

17.

O luminous secrets which disclose the future in advance!

Virgin is joined with virgin, [*in mourning for her Puritan vow*]
and in [*holy*] love to her [*God*] she bewails the peril of her flesh until the day of her reward comes!

18.

Rightly does he say "*sixty days*",
since he means the sixtyfold reward of holiness which the ascetic can gain through many pains,
according to the teaching of the apostle [*Paul*]:

Let us not lose courage, he says,

*in the hardest labours,
in affliction, in grief, in suffering abuse:*

*we suffer persecution, but we are not forsaken,
because we bear in our body the passion of Christ.*

Wherefore we are by no means overcome.

19.

And again the same apostle [*Paul*] left an example behind him,
describing his own disasters and saying:

*I have laboured much, I have frequently been imprisoned,
I have suffered extremely many floggings, I have often fallen into deadly peril.*

*Of the Jews, he says, I have five times received forty stripes save one,
three times have I been beaten with rods, once have I been stoned;*

thrice have I suffered shipwreck, a day and night I have spent in the depth of the sea;

20.

*I have often journeyed, often been in peril of rivers, in peril of robbers,
in peril among unbelievers in manifold ways, in peril among false brethren;*

*in trouble and labour, frequently in sorrow,
in many watchings, in hunger and thirst, in many fastings,
in cold and nakedness, in inward anxieties,
besides the cares which do not have direct reference to my personal suffering.*

*And in all these I have not lost courage,
because Christ was and still is with me.*

21.

Oh, through how much trouble does man attain to glory!

Besides there is the word of the Lord, who says:

*Whom I love, he says, I rebuke and chasten
that the righteous man may be tested as gold in the crucible.*

22.

What bodily joy can there be then in the life to come if the word of the Lord runs:

*Oh! As a virgin, as a woman,
so is the mystery of resurrection which you have shown to me,*

*you who in the beginning of the world did institute vain feasts for yourselves
and delighted in the wantonness of the Gentiles
and behaved in the same way as those who take delight therein.*

23.

Behold what sort of young maidens there are among you!

But come and ponder over this,
that there is one who tries the soul, and a last day of retribution and persecution. [*and then reward?*]

Where then art thou now,
thou who hast passed the time of thy youth happily with a sinner,
the apostle testifying moreover that *neither flesh nor blood will possess the kingdom of God?*

24.

And again the law runs:
Let not a man glory in his strength, but rather let him trust in the Lord,

and Jeremiah says: *Accursed is he who puts his hope in man.*

And in the Psalms it is said: *It is better to trust in the Lord than to rely on men.*

Why then art thou not afraid to abandon the Lord
and to trust in a man who in the last judgment will not save thee, but rather destroy?

25.

Consider and take note of the happening about which the following account informs us:

A peasant had a girl who was a virgin.

She was also his only daughter, and therefore he besought Peter to offer a prayer for her.

*After he had prayed,
the apostle said to the father that the Lord would bestow upon her what was expedient for her soul.*

Immediately the girl fell down dead.

26.

O reward worthy and ever pleasing to God,
to escape the shamelessness of the flesh and to break the pride of the blood!

*But this distrustful old man, failing to recognize the worth of the heavenly grace,
that is, the divine blessing, besought Peter again that his only daughter be raised from the dead.*

*And some days later, after she had been raised,
a man who passed himself off as a believer came into the house of the old man to stay with him,
and seduced the girl, and the two of them never appeared again.*

27.

For the man who dishonours his own body makes himself like the godless.

And therefore the dwelling-place of the godless cannot be found out, as David says:

I sought him but he was nowhere to be found,
as also in the mentioned case of death those two did not dare to appear any more.

28.

Thou oughtest then, O virgin, to fear the judgment of this law:

*If, says Moses, a betrothed virgin is caught unawares with another man,
let the two of them be brought before the court of elders and be condemned to death.*

These happenings have been recorded for us on whom the end of this age has come.

29.

One thing stands fast:
should a virgin who is betrothed to Christ be caught unawares with another man,
let them both be committed in the final sentence before the court of the elders,

i.e. of Abraham, Isaac, and Jacob,
whose charge it is to investigate the case of their children.

Then will the fathers disown their children as evildoers.

30.

And finally the malefactors will cry amidst the torment of their punishment:

Hear us, O Lord God, for our father Abraham has not known us,
and Isaac and Jacob have disowned us!

Thus let the children conduct themselves [*chastely*]
that some day they may find themselves in the bosom of father Abraham.

31.

That is to say, that they may remain praiseworthy in his remembrance
and be not as the daughters of Zion whom the Holy Spirit reproaches through Isaiah:

They moved together through the streets, dancing with their heads erect.

*And they engaged themselves to men in the villages of Jerusalem,
and heaped up iniquity to the sky,*

*and the Lord was angry
and delivered them up to king Nebuchadnezzar to slavery for seventy years.*

32.

You also are disobedient and undisciplined,
you who do something even worse than the first committed.

In the end you also will be delivered up to the wicked king Nebuchadnezzar, as he says,
that is, to the devil who will fall on you.

33.

And as they (the Jews), after they had spent seventy years in anguish,
returned to their own places of abode,

so a period of seven years is now appointed under Antichrist.

But the pain of these seven years presents eternal anguish.

34.

And as, after their return to their homeland,
they henceforth experienced much evil, so is it also now with these:

after death the soul of each one will be tormented unto the judgment day.

35.

And again, after the slaughter of the beast,
the first resurrection will take place;

and then will the faithless souls return to their dwellings;

and according to the increase of their earlier evil-doings
will their torment now be augmented beyond the first punishment.

Concerning the Estate of Chastity

36.

Therefore beloved, we must combat the works of the flesh because of the coming retribution.

In order then that ye may escape eternal torment,
ye must struggle, daughters, against flesh and blood
so long as a period for that continues and a few days still remain wherein ye may contend for life.

37.

Why should the man who has renounced the flesh be held fast in its lust?

Why, O virgin, thou who hast renounced a man, dost thou hug his physical beauty?

Why *ascetic* givest thou up to a strange woman (*i.e. one belonging to Christ*)
thy body which was not made for that?

38.

Why strivest thou against thine own salvation to find death in love?

Hear the apostle who says to you:

See, he says, that ye give not place to the flesh through the liberty of God.

39.

And again: *Fulfil not the lusts of the flesh.*

*For the flesh lusteth against the Spirit and the Spirit against the flesh.
These are opposed to one another.*

*Therefore, he says, do not what ye would.
Otherwise the Spirit of God is not in you.*

40.

O inherently false one,
to despise the commandments of the holy law
and *through* a deceitful marriage to lose in secret the life everlasting!

O honeyed cheat,
to draw on torment in the future!

41.

O unbridled passion for glory,
to offend against the devotion that has been vowed to God!

O steps that lead astray from the way,
that a virgin is fond of the flesh of another!

42.

O faithless craving,
theft of fire, honour entangled in crime!

O alluring symbol of vice that brings disdain!

43.

O concealed thievery,
to give an appearance of humility and chastity!

O gloom of the dark deed which plunders the glory of Christ for ever!

44.

O fleeting remembrance of holiness which strives after death in the name of beauty!

O silver that has been refused,
which according to the saying of Isaiah *is not worthy of God!*

45.

O dishonoured Sabbath in which the works of the flesh come to light in the last days and times!

O foot, that failest on the way to holiness and dost not arrive at a sure habitation!

46.

O ship burst open by pirates,
thou that gettest away empty and miserable!

O house that is undermined by burglars
whilst the watchmen sleep and lose the costly treasure!

47.

O maidenly youth, thou that fallest off miserably from right conduct!

O enlargement of trust in this world which turns into desolation in eternity!

48.

O consequence of unchastity which brings down upon itself the malady of melancholy!

O fountain of sweet poison which springs up from flesh as inextricable entanglement!

49.

O wretched house founded upon sand!

O despicable crime of this time, that corruptest not thine own members but those of a stranger!

50.

O fleeting enjoyment on the brink of collapse!
O parcel of deceit!

O unsleeping ardour for the perdition of the soul!

51.

O tower that is in building to be left unfinished!

O shameful work, thou art the scorn of them that pass by!

52.

Why, O virgin, dost thou not ponder over it
and estimate the heavenly charges before laying the foundation?

In the beginning thou hast acted too hastily,
and before the house was completed, thou hast already experienced a terrible collapse!

53.

In your case the saying of the law has been fulfilled,
the prophecy has come to pass:

*Many a tract of land, it says, is built upon and soon it grows old;
temples and cities are built in the land and soon they are abandoned!*

54.

O flames of lust!
The unclean profane with their lust the temple of God and by Him are condemned to destruction!

Oh, a contest is entered upon in the stadium,
and when it has hardly come to grappling, the shields fall to the ground!

55.

O city captured by enemies and reduced to a wilderness!

Against this whorish behaviour the Lord turns through Ezekiel saying:

56.

*Thou hast built thee thy brothel,
thou hast desecrated thy beauty and thy comeliness in every by-way,
thou hast become an unclean woman,
thou who hast heaped up shamelessness for thyself.*

Thy disgrace in the unchastity which thou hast practised with thy lovers will yet come to light.

57.

And again, *As I live saith the Lord, Sodom has not so done as thou Jerusalem and thy daughters.*

But the iniquity of Sodom, thy sister, is fulfilled.

For Samaria has not committed the half of thy sins.

Thou hast multiplied iniquities beyond thy sister in all that thou hast done.

Wherefore be ashamed and take thy disgrace upon thy head.

58.

O how frequently the scourgings and beatings of God are not spared,
and yet no one takes to heart the word of the Lord, to be concerned about the future life!

Has not Jerusalem, possessing the law,
sinned more than Sodom and Gomorrah, which possessed no law?

59.

And have not the crimes of Jerusalem,
whose sons and daughters have stood under the banner of faith,
outweighed those of Samaria, which already from the beginning was worldly-minded?

On the unprecedented crime of this new people the apostle says:

60.

*One hears commonly of unchastity among you
and indeed of such unchastity as is never met with among the Gentiles,
that one lives with his father's wife.*

*And ye are yet puffed up, and do not rather mourn,
that such an evil-doer may be removed from your midst.*

61.

*I am indeed absent in the body,
but in the spirit am among you and already,*

*as if I were present, I have passed sentence on the evil-doer:
to hand over that man to Satan in the name of Christ.*

O invention of the devil,
sport for those about to perish!

62.

Oh poison instead of honey,
to take a father's wife in the same way as any bride dedicated to Christ
whom in thine heart thou hast craved for!

O man, thou hast lent no ear to the wisdom that says to thee:
the lust of the ascetic dishonours the virgin.

63.

So also did the first created man fall because of a virgin:
when he saw a woman giving him a smile, he fell.

His senses became tied to a craving which he had never known before;
assuredly he had not experienced earlier its flavour and the sweetness that proved his downfall.

64.

O man who fearest not the face of this criminal person,
passing by whom many have lost their lives.

The disciple of the Lord, Judas Jacobi, brings that to our remembrance when he says:

65.

*Beloved, I would bring to your remembrance, though ye know,
what happened to them* who were oppressed by the corruption of the flesh,

as for instance the genuine persons *who did not preserve their dignity,
but abandoned their heavenly abode,*
and enticed by lust, went to the daughters of men to dwell with them.

66.

Today also they forfeit the angelic character,
[them] who crave to dwell with strange daughters,
according to the word of the Lord who proclaimed to Isaiah:

*Woe unto you who join house to house and add field to field
that they may draw nigh one another.*

67.

And in Micah it is said:

*Bewail the house which you have pulled on yourselves
and endure of yourselves the punishment of indignation.*

Does the Lord mean perhaps the house or the field of this time
when he warns against pressing them together?

No rather it is a matter here of warnings in reference to holiness,
in which the separation of man and woman is ordered.

68.

So the Lord also admonishes us through Jeremiah, saying,

*It is an excellent thing for a man that he bear his yoke in his youth;
he will sit alone when his hope is real;
he will keep quiet and have patience.*

69.

‘To bear the yoke’ is then to observe God’s order.

And in conclusion the Lord says:

Take my yoke upon you.

And further, ‘*in his youth*’ means in his hope.

70.

Thus he has commanded that salvation be preserved in lonely celibacy,
so that each one of you may remain as a lonely tower

according to the saying of the Evangelist that house should not remain upon house,
but should come down at once.

71.

Why then, O man,
dost thou make haste to build you a ruin upon a strange house

and thus to occasion not only your own destruction
but also that of the bride of Christ who is united to you?

72.

And also if thou art free from unchastity,
already thou committest a sin in keeping up connections with women;
for finally thus says the Lord in the Gospel:

*"He who looks upon a woman to lust after her
hath committed adultery with her already in his heart."*

On this account a man must live for God sincerely and free from all lust.

73.

In Daniel also we read:

*As these false old men, who had craved for the beauty of Susanna,
were unable to practise any unchastity with her; they slandered her.*

*Susanna was brought before their court,
and these rogues had her stand before them with her head uncovered
so that they might satisfy their craving at least in looking at her beauty.*

And thus they were unable to escape capital punishment.

74.

How much more when the last day comes!

What thinkest thou,
will Christ do to those who have surrendered their own members to rape?

The apostle has already shown the future in advance, saying:

Let no temptation take hold of you, he says, save what is human!

75.

O temptation to sensuality!
Man is not able to control himself, and inflicts on himself the predicted fatal wounds!

O exhalations of the flesh!
The glowing fire hidden deep in the heart nourishes a conflagration!

76.

O ignoble fight,
to strike root in a dark night!

O tree of seducing fruit that shows thick foliage!

77.

O false lips,
out of which honey drops and which in the end are as bitter as poison!

O charming eloquence,
the words of which shoot arrows into the heart!

78.

O madness of love:
death fetters the young as a chain,

whilst wisdom announces the future,
this is what it always orders:

Avoid, my son, every evil and everything that resembles it.

And further,
*And every man who takes part in a foot-race abstains from all things
[so] that he may be able to obtain the crown that is prepared for him.*

79.

Why takest thou, O man, a woman as a servant?

Consider the conduct of our holy ancestors.

Thus Elias, a noble man who still lives in the body,
took a young man as a servant,

to whom also he left his mantle as a holy keepsake
when he was taken up into paradise in a chariot of fire.

80.

There Enoch also lives in the body, who was carried away *there* in the first age.

O holy dispensation of God,
who has provided for the coming age!

81.

Enoch, the righteous, from among the first people,
was commissioned to commit to writing a history of the first men,

and the holy Elias was given the task of registering the new deeds of this later people!

82.

All that has thus to be construed according to the condition of our time:

each of the two springs from his own age,
Enoch as a symbol of righteousness and Elias as a symbol of holiness.

But we must comply with the rule of our holiness, as the apostle says:

In body and spirit genus must resemble genus and the disciple the master.

83.

And the spirit of Elias rested finally on Elisha.

He also begged of him that he might immediately receive from him a double blessing
like the one which later the Lord gave to his advanced disciples, saying,

*He that believes on me will also do the works that I do,
and will do greater works than these.*

But such grace is granted only to those who fulfill the commandments of the Master.

84.

What should we now say?

If Elisha served in the house of Elias to comply with the rule of propriety
and the boy Gehazi assisted the prophet Elisha as Baruch the prophet Jeremiah
in order to leave us an instructive remembrance,

why does a man take a woman as servant under a semblance of holiness?

If it is a matter of a close relative, then that will do;
but not if she is a strange woman.

85.

After the flood, the sons of Noah looked for places for themselves where they might build cities,
and they named them after their wives.

Precisely so do these men now behave who are united to women.

86.

O ascetics of God who look back at women to offer them gifts,
to give them property, to promise them houses,
to make them presents of clothes,

to surrender to them their own souls
and yield to their name all that belongs to them!

87.

If thou then, O man, behavest rightly and innocently,
why dost thou not take thine own sister with thee?

Why dost thou not give her all that belongs to thee, and thou wilt possess every thing?

Further and further thou separatest thyself from her:
thou hatest her, thou persecutest her.

And yet thy greatest safety is in her.

88.

Nay, separated from her thou attachest thyself to another.

And thus dost thou think to remain wealthy in body and not be controlled by any lust,
and dost say that thou possessest the heavenly hope.

Hear a word that holds good for thee.

89.

Consider what the Lord in the Gospel says to Mary:

Touch me not, says he, for I am not yet ascended to my Father!

O divine examples which have been written for us!

90.

And Paul, the chosen vessel *of the Lord* and the impregnable wall among the disciples,

admonishes us, when, in the course of his mission the virgin Thecla,
full of innocent faithfulness to Christ wished to kiss his chain -

mark thou what the apostle said to her:

Touch me not, he said, because of the frailty of this time.

91.

Thou dost see then, O young man,
what the present Lord and the recorded testament of the disciple have said against the flesh.

For they did not order the women to withdraw for their own sakes,
for the Lord cannot be tempted and just as little can Paul, his vicar,

but these admonitions and commands were uttered
for the sake of us who are now members of Christ.

92.

Above all, the ascetic should avoid women on that account
and see to it that he does worthily the duty entrusted to him by God.

Consider the rebuilding of Jerusalem;
at the time of this laborious work every man was armed and mail-clad,

and with one hand he built whilst in the other he held fast a sword,
always ready to contend against the enemy.

93.

Apprehend then the mystery,
how one should build the sanctuary of celibacy:

in ascetic loneliness one hand must be engaged in the work
that an extremely beautiful city may be built for God,

whilst the other grasps the sword and is always ready for acting against the wicked devil.

94.

That is then to be interpreted in this way:
both hands, i.e. the spirit and the flesh,

have in mutual harmony to bring the building to completion,

the spirit being always on the lookout for the enemy
and the flesh building on the bedrock of good conduct.

95.

Therefore it is said in the Gospel:

Let your works shine before men that they may glorify your Father in heaven.

Behold what a splendid structure is built in the heavenly Jerusalem.

96.

In this city one contends rightly in a lonely position, without any intercourse with the flesh,
as it stands in the Gospel:

*In the coming age, says the Lord, they will neither marry nor be given in marriage,
but will be as angels in heaven.*

Thus we must endeavour through blameless conduct to gain for ourselves everlasting honour in the future age.

97.

O man, who understandest nothing at all of the fruits of righteousness,
why has the Lord made the divine phoenix and not given it a little wife,
but allowed it to remain in loneliness?

Manifestly only on purpose to show the standing of virginity,
that is, that young men remote from intercourse with women, should remain holy.

98.

And its resurrection points finally to life.

In this connection David says in the Psalms:

*I will lay me down and sleep in peace,
for thou, O Lord, makest me to dwell lonesome in hope.*

99.

O great security, when a man lives lonesome in the body!

Thou canst not expect to bind glowing coals on thy garment, and not set the robe alight.

Should you do such a thing,
then you will remain naked and your shame will be manifest.

100.

Add to this the word of the prophet: *All flesh is grass.*

That a man then may not go up in flames, let him keep far from fire.

Why exposest thou thine eternal salvation to loss through a trifle?

101.

Hast thou not read in the law this word that holds good for thee:

*The people sat down to eat and to drink;
and they rose to make merry; and of them 23,000 fell there?*

For they had begun to have intercourse with the daughters of men,

i.e. they allowed themselves to be invited by them to their unclean sacrifices,
and the children of Israel dedicated themselves to Baalpeor.

102.

Behold, what a godless play it was
in which (the children of Israel) allowed themselves to be entangled, and perished!

Seeing in advance how such criminal doings would multiply until the end,
Christ the Saviour was grieved, and he said:

103.

*Woe, woe unto the souls that despise their own judgment!
For I see men who delight their soul in vanity and abandon themselves to the unclean world.*

I see also how all that is for the benefit of the enemy!

*Therefore I can stand by them and say:
O souls that apply yourselves to unchastity and have no fear before God!*

104.

The Gibeonites also in the time of the Judges moved the Lord to indignation.

Twelve thousand strong men arose to overthrow the city,
and only three hundred and two virgins
who had had no sexual intercourse with men came forth alive.

105.

The name Gibeonites signifies *children of confusion*,
who received the body of Christ in the form of a woman,
and prostituted it to their amusement, and made it an object of derision and mockery.

Dost thou not do likewise in venturing to ridicule the members of Christ with a virgin?

106.

For all of us, both men and women,
who have been baptized into Christ have put on Christ.

It is then a matter of the violation not of earthly flesh but of the body of Christ.

107.

And rightly was that city taken by the attacking twelve legions,
which were a symbol of the twelve apostles.

Rightly have they sprung from a strong race, for they are called sons of thunder.

108.

In the last judgment they will appear,
equipped with might, to perform miracles against the Gentiles.

And they will judge the twelve tribes of Israel, sitting on twelve thrones.

And no one from the church will then be able to get away,
apart from the virgins dedicated to God,
whose members have not been defiled by the enemy with the infection of his evil will.

109.

The number also suggests the sign of the cross:

for three hundred is written with the Greek letter T,

and T is the figure of the cross,
which makes its appearance in the life of virginity.

110.

Rightly also is the kingdom of heaven to be arrived at through five virgins,
by which he means that the promises can be certain only through purity and wisdom.

And therefore the promise was not fulfilled to Abraham through fleshly procreation,
but it was through divine inspiration that he received the blessing.

111.

What would we then say to this?
Can virginity not perhaps itself lead to eternal torment?

(Oh yes!), but these five virgins were foolish,
precisely as are those who today have not watched over their flesh
but have marred their readiness for battle through desire for the male sex.

112.

Wherefore also David says in the Psalms: *Those who mounted on horses fell asleep.*

In the body indeed they went on horseback,
but they were unable to persist in their virgin watchfulness,
just like the children of confusion who were again thrown from their horses.

113.

O dark cringing of the flesh which has turned into torment!

Finally they will reprove themselves for their past doings with the following words:

114.

O wretched flesh, which has brought us to ruin!

Had we not suffered ourselves to be misled by thee,
then we also could have been numbered among the saints!

115.

O man, who believest that all things shall be!

Thou knowest that different judgments must be passed on sinners.

In the member with which each man has sinned, in the same also shall he be tormented.

116.

The prophet Elias bears witness to a vision:

[Several apocryphal apocalypses offer this morbid description]

*The angel of the Lord, he says, showed me a deep valley,
which is called Gehenna, burning with brimstone and pitch.*

In this place the souls of many sinners dwell and are tormented in different ways.

117.

*Some suffer hanging from the genitals, others by the tongue,
some by the eyes, others head downwards.*

*The women are tormented in their breasts,
and the young hang from their hands.*

118.

*Some virgins are roasted on a gridiron,
and other souls undergo an unceasing torment.*

The multiplicity of the torments answers to the diversity of the sins of each.

119.

The adulterers and the corrupters of such as are under age are tormented in their genitals.

Those who hang from their tongues are the blasphemers and false witnesses.

120.

*They have their eyes burned who have stumbled through their glances
and who have looked at foul things with craving for them.*

*Head downwards there hang those who have detested the righteousness of God,
who have been evil-minded, quarrelsome towards their fellows.*

121.

Rightly then are they burned according to the punishment imposed on them.

*If some women are punished with torment in their breasts,
then these are women who for sport have surrendered their own bodies to men,
and for this reason these also hang from their hands.*

122.

Solomon took these things into account, saying:

Blessed is the eunuch who has committed no offence with his hands.

And again, If thou controllest the craving of thy heart, then art thou an athlete.

123.

And through wisdom he admonishes in the following way:

Of what benefit to an idol is an offering when it can neither taste nor smell it?

Just as little does it benefit a eunuch to embrace a virgin.

O my son, thou shouldest not make her the object of your pleasure!

124.

Thou seest clearly that thou hast become a stranger to God.

In another passage we read:

I abhor such sport, he says, unclean heresy, lust of the ascetic, bodies entwined in one another!

125.

I am ashamed to bring forward the further final doings,
which the enemy has instigated
and to which the apostle has prudently called our attention, saying:

*I am afraid concerning you lest ye be seduced by the enemy,
as (in those days) Eve was cunningly tempted by the serpent.*

126.

Therefore, watching craftily,
let us arm ourselves with spiritual weapons that we may be able to defeat the giant,
as the discourse of the Lord by his prophet runs:

He who defeats a giant, says he, takes his spoil.

127.

That means to bridle the desires of the flesh that, as its spoil,
we may be able to carry away the everlasting resurrection.

That can only take place after we have been renewed to the glory of God.

128.

How wilt thou then be capable of defeating a giant,
if thou art prevented by women?

Hear the thanksgiving rendered by John, the disciple of the Lord,
when praying before his death:

129.

*O Lord, thou who from my infancy until this age has preserved me untouched by woman,
thou who hast kept my body from them
so that the mere sight of a woman excites abhorrence in me.*

O gift (of God), to remain untouched by the influence of women!

130.

By the grace of this holy state thou canst love what is abominable to the flesh.

But thou honorary ascetic,
how canst thou believe that thou canst remain free from sordid deed
if willingly thou hast women always before thee?

131.

Does what we teach here stand perhaps outside the law?

Compare with this what even the demons declared
when they made confession before the deacon Dyrus on the arrival of John:

132.

*In the last times many will attempt to dispossess us,
saying that they are free from women, and from craving after them and clean.*

And ye if we desired it, we could possess even them themselves.

133.

Thou seest then, O man, how the strange spirits,
that is, the deeds of the devil,
testify to thee that one can be overcome by womanly beauty.

How then canst thou set free the bodies possessed by them
if thou thyself art possessed by them?

134.

To conquer them one must have in oneself the necessary power.

Beware then of being possessed by the evil one
or of being conquered by the adulterer;

that is, keep thyself far from association with women
and from pleasantries with them during meal-times.

135.

Thus runs the word of Holy Scripture:

Suffer not thy heart to be enticed by her lest thou also come to death.

Thus, my child, beware of her, as of a serpent's head.

136.

Receive into thine heart the admonitions of the blessed John,
who when he was invited to a wedding, came only for the sake of chastity.

And what did he say?

137.

“Little children,
whilst your flesh is still pure and you have a body that is still untouched
and are not in a state of moral corruption,

and are not besmirched by Satan,
the extremely hostile and shameless opponent of chastity,

138.

understand in fuller measure the mystery of the matrimonial association:

it is an attempt of the serpent,
ignorance of doctrine,

violence done to the seed,
a gift of death,

139.

an office of destruction,
instruction in division,

an office of moral corruption,
a tarrying distraction,
a sowing between them of the enemy,

140.

an ambush of Satan,
a device of the malevolent one,

dirty fruit of birth,
a shedding of blood,
a passion of the heart,

141.

a desertion of reason,
the earnest of punishment,

a deed of torment,
a work of fire,
a sign of the enemy,

142.

the deadly malice of eagerness,
a kiss of deceit,

an association in bitterness,
an excitement of the [heart] [*flesh*],
an invention of corruption,

143.

a craving for a phantom,
a worldly course of life,

the devil's stage-play,
an enemy of life,
a fetter of darkness,

144.

intoxication of the mind,
mockery by the enemy,

a stumbling-block to life which separates from the Lord,
a beginning of disobedience,
the end of life, and death.

145.

Hearing this, little children,
bind yourselves each one in an inseparable, true and holy marriage
whilst ye await the one incomparable and true bridegroom from heaven,
Christ the eternal bridegroom.”

146.

If the apostle allowed marriage itself to be dissolved
that it might not occasion a heaping up of offences,
what should we say of the state of the ascetic,
which most of all should be free from fleshly lust?

147.

O bodies separated from one another, and already dedicated to Christ!
O carnal glow of youth, difficult to quench!

148.

O dew that, flowing down from heaven, warms the cold vessel!
O those who have ventured to call back to life the lost heavenly dignity!

149.

O endless glory of the saints, from death set free!
O field pleasing to Christ, which brings forth eternal fruits!

150.

O denial of the flesh, spiritual nuptials with eternal marriage-ties in the heavenly habitations!
O how much one can do in the conflict for chastity when one is discerning!

151.

When finally the apostle Andrew came to a wedding to show the glory of God, he separated the spouses intended for one another, the women and the men, and taught them to remain holy in celibacy.

152.

O glory of the one-horned lamb that separates the sheep from the goats, whilst the Lord himself admonishes us:

Hear me, my chosen sheep, and fear not the wolf.

153.

Not to fear the wolf means to flee from the offence of death.

To separate the sheep from the goats means to keep oneself free from foul sins, to live in solitude as one of God's ascetics.

154.

So also it is said in Ezra in reference to the future:

*Come ye from all cities to Jerusalem to the mount
and bring with you cypress and palm leaves and build you detached booths!*

155.

Thou seest then, O holy man, that the hope described by the authors named holds good for us that, pure in body, we may live in solitude in our booths and that no one of us suffer himself to be fettered by carnal love.

156.

*For, according to the question and answer of Christ, our Lord,
the cypress is a mystery of chastity.*

Its spike on a single stalk rightly aims at the sky.

By the palm leaves also he signifies the victory, the glory of martyrdom.

157.

Out of these two kinds of trees are the booths built, which are the bodies of the saints.

And since he added *out of the mount, that is*, from the body of Christ, he meant doubtless the *substantia conexa*.

Blessed then are those who preserve this *substantia*!

158.

These the Lord praises through Isaiah:

Every one that does not profane the Sabbath, but keeps it and takes hold of my covenant,

*them will I bring to my holy mountain and make them joyful in my house of prayer,
and their offering and burnt offering will be accepted on my altar.*

So saith the Lord.

159.

The keeping holy of the Sabbath clearly means not to defile the pure flesh.

And therefore was it ordered in the books of the patriarchs
that no unprofitable work should be done on the Sabbath.

Clearly then it is a positive fact
that God forbids the doing of the works of this world in the flesh that is dedicated to Him.

160.

Once upon a time on a Sabbath two men were surprised collecting wood,
and God in indignation ordered that the two of them should be put to death.

That took place in the past,
but it is to be interpreted in the following way:

161.

the two collectors of wood signify those who are committing sin,
their evil-doings being symbolized by the collected foliage.

And therefore the bundle of wood could not be made by one person alone,
but it was two together who defiled the Sabbath.

162.

Rightly does the Lord give warning by Ezekiel:

*Behold the princes of Israel, they have despised my sanctuary and defiled my sabbaths;
adulterous men have shed blood in thy midst, O Jerusalem.*

163.

O most beautiful city, in the midst of thy beauty they have exposed their father's nakedness!

O priceless holiness of God rejected by all evil-doers!

O sabbaths dedicated to Christ, desecrated by burglars!

164.

O priceless city,
redeemed by the blood of Christ and overwhelmed with most filthy indecencies!

The exposing of the father's nakedness means assuredly
the violation of the virginity that has been consecrated to God.

165.

Finally the Lord urges him on,
namely the prophet, to lodge the following reproach:

*Each one of you has defiled a wife not his own in shameless act,
and each one of you has ravished his father's daughter.*

166.

O error of judgment!
The devil entices many minds to ravish not their own but the bride of Christ!

O imitation of the animal way of life,

when a man sleeps with his father's daughter and with one born of the self-same mother!

167.

Therefore, under the inspiration of the Holy Spirit, the voice of the lawgiver sounds:

*Cursed be he who lies with his own sister.
And the people said, Amen, Amen.*

168.

Why art thou not afraid to lie with this sister,
daughter of thy father and of thy mother

-here Christ is meant as father and the church as mother-

as if thou couldst evade the punishment that is to be imposed by the court?

169.

Consider the by-gone doings recorded in the Books of the Kings,
when Adonijah craved for the Shunammite Abishag, his father's girl,

who was a symbol of the virginity that is dedicated to Christ,
was he not because of a mere thought?

170.

And if Adonijah was punished with death without having realized his purpose,
how much more today he who is found guilty of such a deed?

If Adonijah perished because of a word,
what punishment, thinkest thou, will be measured out for the act?

171.

It is hard for a man controlled by lust to come forth unsullied,
as the word of the Lord through the prophet Haggai indicates, saying:

Ask the priests concerning the law and say:

172.

*if one bear holy flesh in the skirt of his garment
and after that do touch with his skirt bread, wine, oil, or any other food,
will it thereby be holy or not?*

And the priest answered and said, No.

And Haggai said:

so is it also with this people and with this nation before me, saith the Lord.

173.

Now it is the sanctified flesh, dedicated to chastity,
that was touched by the skirt of the baptismal robe.

But he showed that had it come into contact with what is despicable,
this food would not thereby become holy;

for the material food signifies the transient wishes of the human mind.

174.

That is carnal food, and it is not pleasing to the Holy Spirit.

Therefore he decreed that the king's garment should not be considered as holy thereby.

And further he has likewise shown that there is a state of defilement whereby the creature also is defiled.

175.

What Moses had already previously said has been made clear to us by the author of this saying:

Everything that an unclean person touches shall be unclean.

And what says Haggai (*in addition*)?

Even so this people and this race, saith the Lord.

The Fourth Teaching of the Apostles

Concerning the Estate of Chastity

CHAPTER SEVEN
Divisions 176-200

176.

The city governor orders that the city dwellers be like him!

O thou that turnest aside from holiness and usurpest honour for thyself,
putting thyself on a par with that priest!

O unreasonable king, thou that exploitest the people to rebellion!

177.

O the resemblance of an insincere course of life;
many step in and out without justice!

O worldly reckoning which is rejected by Christ!

178.

In conclusion he reproves them on the last day with the words:

*Depart from me, ye evil-doers, I know you not:
so will I speak to those who go into destruction.*

179.

Thou seest how those who counterfeit holy celibacy,
the enemies of chastity, the unjust corrupters of belief,
the destroyers of the flock of God will be rejected.

He shows that no one will escape punishment.

180.

Why thinkest thou, O foolish man,
that what thou committest in secrecy is not forbidden,
when God is Lord of the night and of the day, saying

*for there is nothing covered, that shall not be revealed,
and hid, that shall not be known.*

181.

If one knows that it is not lawful to comply with the divers desires of the flesh
and does what he regards as contrary to belief,

can that not be described as obstinate offence?

182.

And it is that even if he does not give a thought to the fact that,
although no one is present,

contempt of the law weighs more heavily than unchastity.

183.

The lusts of the flesh must be deplored;
this greediness must be expelled from the mind;

but thou repentest not of this offence, and passest thyself off as guiltless
when on the threshold of the glory that is due to guiltlessness and praisest thyself!

184.

But consider what David prophesies
and what the Holy Spirit says through his mouth:

*I said, he says, ye are gods and altogether the children of the Highest,
but ye will die like men and perish like one of the princes.*

185.

O gods who die a human death!

O glory of princes that falls from the height into the depth!

That will take place some day, there being a separation between the righteous and the profane,
and no fellowship of the believer with the unrighteous, of death with life.

Or else consider what lies between destruction and salvation!

186.

Today the prophecy of the Lord through Ezekiel has finally come to fulfilment:

*My house, he says,
has for me turned into such dross as brass, iron, tin, lead in the midst of silver.*

Into such a mixture have you turned.

For in the state of the ascetic, which is silver,
there have emerged in the end alloys of different sorts, bad ingredients.

187.

Now these are the elements of this mixture.

The iron signifies the hardness of the heart in which wisdom of the spiritual mind has taken no root.

Reuben was rightly characterized by Jacob as the hardness of iron,
for he is reckoned the hardest among those who belong to the Jewish people.

188.

The lead signifies the heaviness of the flesh,
which is extremely heavy.

By this is signified the offence which submerges men in the destruction of death,

for the submerging of Pharaoh and his people as lead in the sea,
according to the account in Scripture, was only a sign for us.

And similarly we are admonished through Zechariah:

The mouth of a shameless woman is stopped up with lead,
whereby crime is clearly meant.

189.

The brass signifies the stench of the sinful flesh,
after which the sons of Israel craved in Egypt when they longed for the fleshpots.

And on that account they died and were unable to come into possession of the ancestral promises,
precisely as those also who suffer themselves to be enticed by the cravings of the flesh
will not attain to the possession of the kingdom of God!

190.

The interpretation of the tin is this:

They are tin who dazzle our eyes with the wisdom of God
and who in the matter of chastity exhibit an appearance of polluted silver,
but who are in no wise of great value in the church.

191.

They will be rejected according to the saying of Solomon:

In secrecy they carry out abortions,
and at the same time think that they will live forever.

That is then the mixture that has come to be in the house of God.

192.

O seducers of women who concoct new doctrine!

Burglars in strange houses, corrupters of maidens,
violators of chastity,

apostates from belief, resisters of the truth,
rebels to the discipline of God!

193.

O outrageous mixture!

Thou hast turned into silver, *that is* to chastity,
and therefore these will be melted in the furnace of burning judgment,

and then will the Lord purify for himself precious, pure, sterling,
fine silver for that holy Jerusalem with a view to preparing for himself the paternal throne.

194.

But the others, of whom we have spoken above,
who have apostatized from belief, these will go into eternal torment!

Blessed are those who have remained holy in body and united in spirit,
for they will often speak to God!

Blessed are those who have kept themselves from the unchastity of this world,
for they will be pleasing to Christ, the Son of God, and to the Father; the Lord!

195.

Blessed are those who have kept the baptism of salvation, for they will enjoy eternal delight.

He who has the hearing of the heart, let him hear what God promises:

*To the victor, he says,
will I give to eat of the tree of life which stands in the paradise of my God.*

196.

O incorruptible nourishment that comes from the tree of wisdom,
the leaves of which are destined for the healing of nations,

where there shall be no curse and where no unclean flesh can enter,
where no spite from unrighteous works and no lie will find a place,

but only God and the Lamb will be enthroned.

Their servants will render them homage forever and ever!

197.

These then are the servants of God who always minister to His will and please Him,
who live not for the flesh but for the Holy Spirit.

These are they who will not be overtaken by the second death
and who will eat of the hidden manna,
the food of the heavenly paradise.

They will receive the white stone, the helmet of eternal salvation,
upon which is written the ineffable name of God,
which no man knows save he who has received it.

198.

O host most white, legions of sanctity, precious to God,
to whom Christ the Lord orders royal powers to be given for the judging of all!

Like the potter's useless vessels will they smash them!

*I will give them, he says, the eternal morning star,
as I myself received it from my Father.*

199.

Likewise will he grant those victors to be clad in splendid clothing,
nor will their name ever be deleted from the book of life.

I will confess them, he says, before my Father and his angels in heaven.

200.

Blessed therefore are they who persevere even unto the end, as the Lord says:

*To him that overcometh will I grant to sit at my right hand in my throne,
even as I have overcome
and sit on the right hand of my Father in his throne to all ages forever and ever.*

Amen

Here Endeth the Epistle of Titus, The Disciple of Paul,
Concerning the Estate of Chastity.

Translated by Aurelio de Santos Otero

The Fifth Teaching of the Apostles and Elders

Concerning the Crown of Virginity

3RD CLEMENT 1-5

1.

To all those who love and cherish their life which is in Christ through God the Father,
and obey the truth of God in hope of eternal life;

2.

To those who bear affection towards their brethren
and towards their neighbours in the love of God;

3.

To the blessed brother virgins,
who devote themselves to preserve virginity for the sake of the kingdom of heaven;

And, to the holy sister virgins:

The peace of God be with you.

3RD CLEMENT 2

4.

Of all virgins of either gender,
who have truly resolved to preserve virginity for the sake of the kingdom of heaven,

of each and every one of them it is required
that he be worthy of the kingdom of heaven in every thing.

5.

For not by eloquence or renown, by station and descent,
or by beauty or strength, or by length of life,
is the kingdom of heaven obtained;

but it is obtained by the power of faith, when a man exhibits the works of faith.

6.

For whosoever is truly righteous, his works testify concerning his faith,
that he is truly a believer,
with a faith which is great,
a faith which is perfect,
a faith which is in God,
a faith which shines in good works,

that the Father of all may be glorified through Christ.

7.

Now, those who are truly virgins for the sake of God give heed to Him who has said,

Let not righteousness and faith fail you;

*bind them on your neck, and you shall find favour for yourself,
and devise good things before God and before men.*

8.

The paths, therefore, of the righteous shine as the light,
and the light of them advances until the day is perfect.

For the beams of their light illumine the whole creation even now by good works,
as those who are truly the light of the world,

9.

giving light to those who sit in darkness,
that they may arise and go forth from the darkness
by the light of the good works of the fear of God,

that they may see our good works and glorify our Father who is in heaven.

10.

For it is required of the man of God,
that in all his words and works he be perfect,

and that in his life he be adorned with all exemplary and well-ordered behaviour,
and do all his deeds in righteousness, as a man of God.

3RD CLEMENT 3

11.

For virgins are a beautiful pattern to believers,
and to those who shall believe.

The name alone, indeed, without works,
does not introduce into the kingdom of heaven;

12.

but, if a man be truly a believer, such an one can be saved.

For, if a person be only called a believer in name,
while he is not such in works, he cannot possibly be a believer.

13.

Let no one, therefore, lead you astray with the empty words of error.

For, merely because a person is called a virgin,
if he be destitute of works excellent and comely, and suitable to virginity,
he cannot [~~possibly~~] [*truly*] be saved.

14.

For our Lord called such virginity as that foolish,
as He said in the Gospel;

and because it had neither oil nor light,
it was left outside of the kingdom of heaven,

and was shut out from the joy of the bridegroom,
and was reckoned with His enemies.

15.

For such persons as these have the appearance only of the fear of God,
but the power of it they deny.

For while they are nothing,
they think with themselves that they are something, and *thus* are deceived.

16.

But let every one constantly try his works, and know himself;

for empty worship does he offer,
whosoever he be that makes profession of virginity and sanctity, and denies its power.

For virginity of such a kind is impure, and disowned by all good works.
For every tree whatsoever is known from its fruits.

17.

See that you understand what I say:
God will give you understanding.

18.

For whosoever engages before God to preserve sanctity
must be girded with all the holy power of God.

And, if with true fear he crucify his body,
he for the sake of the fear of God excuses himself from that word in which the Scripture has said:

19.

Be fruitful, and multiply,
and shun all the display and care and sensuality and fascination of this world,
and its revelries and its drunkenness, and all its luxury and ease,

and withdraw from [*attachment to*] the entire [*indulgences of the*] life of this world,
and from its snares, and nets, and hindrances.

20.

And, while you walk upon the earth,
be zealous that your work and your business be in heaven.

3RD CLEMENT 4

For he who covets for himself these things so great and excellent,
withdraws and severs himself on this account from all the world,

that he may go and live a life divine and heavenly,

21.

like the holy angels, in work pure and holy,
and in the holiness of the Spirit of God,

and that he may serve God Almighty through Jesus Christ
for the sake of the kingdom of heaven.

22.

On this account he severs himself from all the appetites of the body.

And not only does he excuse himself from this command, *Be fruitful, and multiply*,

but he longs for the hope promised and prepared and laid up in heaven by God,
who has declared with His mouth, and He does not lie,

that it is better than sons and daughters,

23.

and that He will give to virgins a notable place in the house of God,
which is something better than sons and daughters,

and better than the place of those who have passed a wedded life in sanctity,

and whose bed has not been defiled.

For God will give to virgins the kingdom of heaven, as to the holy angels,
by reason of this great and noble profession.

3RD CLEMENT 5

24.

You desire, then, to be a virgin?

Do you know what hardship and irksomeness there is in true virginity,
that which stands constantly at all seasons before God,
and does not withdraw from His service,

and is anxious how it may please its Lord with a holy body, and with its spirit?

25.

Do you know what great glory pertains to virginity,
and is it for this that you set yourself to practise it?

Do you really know and understand what it is you are eager to do?

Are you acquainted with the noble task of holy virginity?

26.

Do you know how, like a man, to enter lawfully upon this contest and strive,
that, in the might of the Holy Spirit,
you choose this for yourself, that you may be crowned with a crown of light,
and that they may lead you about in triumph through the Jerusalem above?

27.

If so be, then, that you long for all these things,

conquer the body;
conquer the appetites of the flesh;
conquer the world in the Spirit of God;
conquer these vain things of time,

which pass away and grow old, and decay, and come to an end;

28.

conquer the dragon;
conquer the lion;
conquer the serpent;
conquer Satan,

through Jesus Christ,
who does strengthen you by the hearing of His words and the divine Eucharist.

29.

Take up your cross and follow Him who makes you clean, Jesus Christ your Lord.

Strive to run straight forward and boldly, not with fear,
but with courage, relying on the promise of your Lord,
that you shall obtain the victor-crown of your calling on high through Jesus Christ.

30.

For whosoever walks perfect in faith, and not fearing,
does in very deed receive the crown of virginity, which is great in its toil and great in its reward.

The Third Letter of Clement

3RD CLEMENT 5-9

31.

Do you understand and know how honourable a thing is sanctity?

Do you understand how great and exalted and excellent is the glory of virginity?

3RD CLEMENT 6

32.

The womb of a holy virgin carried our Lord Jesus Christ, the Son of God;

and the body which our [*and Saviour*] wore,
and in which He carried on the conflict in this world,
He put on from a holy virgin.

33.

From this, therefore, understand the greatness and dignity of virginity.

Do you wish to be a Christian?

Imitate Christ in everything.

34.

John the ambassador, he who came before our Lord,
he whom there was not a greater among those born of women,
the holy messenger of our Lord, was a virgin.

Imitate, therefore, the ambassador of our Lord,
and be his follower in every thing.

35.

Again, that John [*Zebedee the Apostle*] who reclined on the bosom of our Lord,
and whom He greatly loved, he too was a holy person.

For it was not without reason that our Lord loved him.

36.

Paul, also, and Barnabas, and Timothy, with all the others,
whose names are written in the book of life,

these I say, all cherished and loved sanctity,
and ran in the contest, and finished their course without blemish,
as imitators of Christ, and as sons of the living God.

37.

Moreover, also, Elijah and Elisha, and many other holy men,
we find to have lived a holy and spotless life.

If, therefore, you desire to be like these,
imitate them with all your power.

38.

For the Scripture has said,

The elders who are among you, honour;

and, seeing their manner of life and conduct, imitate their faith.

39.

And again it says,
Imitate me, my brethren, as I imitate Christ.

3RD CLEMENT 7

40.

Those, therefore, who imitate Christ, imitate Him earnestly.

For those who have put on Christ in truth,
express His likeness in their thoughts,

and in their whole life, and in all their behaviour:
in word, and in deeds,

41.

and in patience, and in fortitude,
and in knowledge, and in chastity,
and in long-suffering, and in a pure heart,

and in faith, and in hope,
and in full and perfect love towards God.

42.

No virgin, therefore, unless they be in everything as Christ,
and as those who are Christs, can be saved.

For every virgin who is in God, is holy in her body and in her spirit,
and is constant in the service of her Lord,

43.

not turning away from it any whither,
but waiting upon Him always in purity and holiness in the Spirit of God,

being solicitous how she may please her Lord,
by living purely and without stain,
and solicitous to be pleasing before Him in every thing.

44.

She who is such does not withdraw from our Lord,
but in spirit is ever with her Lord: as it is written,

Be holy, as I am holy, says the Lord.

3RD CLEMENT 8

45.

For, if a man be only in name called holy, he is not holy;
but he must be holy in everything:
in his body and in his spirit.

46.

And those who are virgins rejoice at all times in becoming like God and His Christ,
and are imitators of them.

For in those that are such there is not the mind of the flesh.

47.

In those who are truly [*ascetic*] believers,
and in whom the Spirit of Christ dwells, in them the mind of the flesh cannot be,

which is fornication, uncleanness, wantonness;

idolatry, sorcery;

48.

enmity, jealousy, rivalry,
wrath, disputes, dissensions, ill-will;

drunkenness, revelry; buffoonery,
foolish talking, boisterous laughter;

49.

backbiting, insinuations;
bitterness, rage;

clamour, abuse, insolence of speech;
malice, inventing of evil, falsehood;

50.

talkativeness, babbling;

threatenings, gnashing of teeth,
readiness to accuse,

jarring, disdainings,
blows;

51.

perversions of the right,
laxness in judgment;

haughtiness, arrogance,
ostentation, pompousness,

boasting of family, of beauty, of position,
of wealth, of an arm of flesh;

52.

quarrelsomeness, injustice,
eagerness for victory;

hatred, anger,
envy, perfidy [*treachery*], retaliation;

debauchery, gluttony,

53.

overreaching (which is idolatry),
the love of money (which is the root of all evils);

love of display, vainglory,
love of rule, assumption [*of power*],
pride (which is called death, and which God fights against).

54.

Every man with whom are these and such like things,
every such man is of the flesh.

For, he that is born of the flesh is flesh;
and he that is of the earth speaks of the earth, and his thoughts are of the earth.

55.

And the mind of the flesh is enmity towards God.

For it does not submit itself to the law of God;
for it cannot do so, because it is in the flesh, in which dwells no good,
because the Spirit of God is not in it.

56.

For this cause justly does the Scripture say regarding such a generation as this:

My Spirit shall not dwell in men for ever, because they are flesh.

57.

Whosoever, therefore, has not the Spirit of God in him, is none of His:
as it is written,

*The Spirit of God departed from Saul,
and an evil spirit troubled him,* which was sent upon him from God.

3RD CLEMENT 9

58.

He in whomsoever the Spirit of God is,
is in accord with the will of the Spirit of God;

and, because he is in accord with the Spirit of God,
therefore does he mortify the deeds of the body and live unto God,

treading down and subjugating the body and keeping it under;

59.

so that, while preaching to others,
he may be a beautiful example and pattern to believers,
and may spend his life in works which are worthy of the Holy Spirit,

so that he may not be cast away,
but may be approved before God and before men.

60.

For in the man who is of God,
with him I say there is nothing of the mind of the flesh;
and especially in *[the mind of]* virgins of either sex;

61.

but the fruits of all of them are the fruits of the Spirit and of life,
and they are truly the city of God,

and the houses and temples in which God abides and dwells,
and among which He walks, as in the holy city of heaven.

62.

For in this do ye appear to the world as lights,
in that you give heed to the Word of life,

and thus you are in truth the praise, and the boast,
and the crown of rejoicing, and the delight of good servants in our Lord Jesus Christ.

63.

For all who see you will acknowledge that you are the seed which the Lord has blessed;

in very deed a seed honourable and holy, and a priestly kingdom,
a holy people, the people of the inheritance,

64.

the heirs of the promises of God;
of things which do not decay, nor wither;

65.

of that which eye has not seen, and ear has not heard,
and which has not come up into the heart of man;

of that which God has prepared for those who love Him and keep His commandments.

The Fifth Teachings of the Apostles

Concerning the Crown of Virginity

CHAPTER THREE
Divisions 66-100

The Third Letter of Clement

3RD CLEMENT 10-12

66.

Now, we are persuaded of you, my brethren,
that your thoughts are occupied about those things which are requisite for your salvation.

But we speak thus in consequence of the evil rumours and reports concerning shameless men,
who, under pretext of the fear of God, have their dwelling with maidens,

67.

and so, expose themselves to danger,
and walk with them along the road and in solitary places alone,

a course which is full of dangers,
and full of stumbling-blocks and snares and pitfalls;

nor is it in any respect,
right for Christians and those who fear God,
so to conduct themselves.

68.

Others, too, eat and drink with them at entertainments
allowing themselves in loose behaviour and much uncleanness,

such as ought not to be among believers,
and especially among those who have chosen for themselves a life of holiness.

69.

Others, again, meet together for vain and trifling conversation and merriment,
and that they may speak evil of one another;

and they hunt up tales against one another, and are idle:
persons with whom we do not allow you even to eat bread.

70.

Then, others wander about among the houses of virgin brethren or sisters,
on pretence of visiting them, or reading the Scriptures to them, or exorcising them.

Forasmuch as they are idle and do no work,
they pry into those things which ought not to be inquired into,
and by means of plausible words make merchandise of the name of Christ.

71.

These are men from whom the divine apostle kept aloof,
because of the multitude of their evil deeds; as it is written:

*Thorns sprout in the hands of the idle;
and, The ways of the idle are full of thorns.*

3RD CLEMENT 11

72.

Such are the ways of all those who do not work,
but go hunting for tales, and think to themselves that this is profitable and right.

For such persons are like those idle and prating widows
who go wandering about among houses with their prating,

and hunt for idle tales,
and carry them from house to house with much exaggeration, without fear of God.

73.

And besides all this, barefaced men as they are,
under pretense of teaching, they set forth a variety of doctrines.

And would that they taught the doctrines of truth!

74.

But it is this which is so disquieting,
that they understand not what they mean, and assert that which is not true:

because they wish to be teachers, and to display themselves as skilful in speaking;

because they traffic in iniquity in the name of Christ,
which it is not right for the servants of God to do.

75.

And they hearken not to that which the Scripture has said:

Let not many be teachers among you, my brethren, and be not all of you prophets.

76.

For he who does not transgress in word is a perfect man,
able to keep down and subjugate his whole body.

And, *If a man speak, let him speak in the words of God.*

77.

And, if there is in you understanding,
give an answer to your brother but if not, put your hand on your mouth.

For, at one time it is proper to keep silence, and at another you to speak.

78.

And again it says,
When a man speaks in season, it is honourable to him.

And again it says:
Let your speech be seasoned with grace.

79.

For it is required of a man to know how to give an answer to every one in season.

For he that utters whatsoever comes to his mouth, that man produces strife;
and he that utters a superfluity [*excess*] of words increases vexation;
and he that is hasty with his lips falls into evil.

80.

For because of the unruliness of the tongue comes anger;
but the perfect man keeps watch over his tongue, and loves his soul's life.

For these are they who by good words and fair speeches lead astray the hearts of the simple,
and, while offering them blessings, lead them astray.

81.

Let us, therefore, fear the judgment which awaits teachers.

For a severe judgment will those teachers receive who teach,
but do not, and those who take upon them the name of Christ falsely,

and say:
We teach the truth,

82.

and yet go wandering about idly,
and exalt themselves, and make their boast in the mind of the flesh.

These, moreover, are like the blind man who leads the blind man,
and they both fall into the ditch.

83.

And they will receive judgment,
because in their talkativeness and their frivolous teaching
they teach natural wisdom and the frivolous error of the plausible words of the wisdom of men,

84.

according to the will of the prince of the dominion of the air,
and of the spirit which works in those men who will not obey,
according to the training of this world,

and not according to the doctrine of Christ.

85.

But if you have received the word of knowledge,
or the word of instruction, or of prophecy,

blessed be God, who helps every man without grudging,
that God who gives to every man and does not upbraid him.

86.

With the gift, therefore, which you have received from our Lord,
serve your spiritual brethren,
the prophets who know that the words which you speak are those of our Lord;

and declare the gift which you have received in the Church
for the edification of the brethren in Christ
if so be that they are truly with you.

(for good and excellent are those things which help the men of God),

3RD CLEMENT 12

87.

Moreover, also, this is comely and useful,
that a man visit orphans and widows,
and especially those poor persons who have many children.

These things are, without controversy,
required of the servants of God, and comely and suitable for them.

88.

This also, again, is suitable and right and comely for those who are brethren in Christ,
that they should visit those who are harassed by evil spirits,

and pray and pronounce adjurations over them,
intelligently, offering such prayer as is acceptable before God;

not with a multitude of fine words, well prepared and arranged,
so that they may appear to men eloquent and of a good memory.

89.

Such men are like a sounding pipe, or a tinkling cymbal;
and they bring no help to those over whom they make their adjurations;

but they speak with terrible words, and affright people,
but do not act with true faith, according to the teaching of our Lord, who has said:

90.

This kind goes not out but by fasting and prayer,
offered unceasingly and with earnest mind.

And let them holily ask and beg of God,
with cheerfulness and all circumspection and purity, without hatred and without malice.

91.

In this way let us approach a brother or a sister who is sick,
and visit them in a way that is right, without guile,

and without covetousness, and without noise, and without talkativeness,
and without such behaviour as is alien from the fear of God,
and without haughtiness, but with the meek and lowly spirit of Christ.

92.

Let them, therefore, with fasting and with prayer make their adjurations,
and not with the elegant and well-arranged and fitly-ordered words of learning,

but as men who have received the gift of healing from God,
confidently, to the glory of God.

93.

By your fastings and prayers and perpetual watching,
together with your other good works,
mortify the works of the flesh by the power of the Holy Spirit.

He who acts thus is a temple of the Holy Spirit of God.

94.

Let this man cast out demons, and God will help him.

For it is good that a man help those that are sick.

Our Lord has said:

Cast out demons, at the same time commanding many other acts of healing;
and,
Freely you have received, freely give.

95.

For such persons as these a goodly recompense is laid up by God,
because they serve their brethren with the gifts which have been given them by the Lord.

This is also comely and helpful to the servants of God,
because they act according to the injunctions of our Lord, who has said:

I was sick, and you visited Me, and so on.

96.

And this is comely and right and just,
that we visit our neighbours for the sake of God
with all seemliness of manner and purity of behaviour;

as the Apostle *Paul* has said:

Who is sick, and I am not sick?
Who is offended, and I am not offended?

97.

But all these things are spoken in reference to the love with which a man should love his neighbour.

And in these things let us occupy ourselves, without giving offense,
and let us not do anything with partiality or for the shaming of others,

98.

but let us love the poor as the servants of God, and especially let us visit them.

For this is comely before God and before men,
that we should remember the poor,
and be lovers of the brethren and of strangers,

99.

for the sake of God and for the sake of those who believe in God,

as we have learned from the law and from the prophets, and from our Lord Jesus Christ,
concerning the love of the brotherhood and the love of strangers:

100.

for you know the words which have been spoken
concerning the love of the brotherhood and the love of strangers;

powerfully are the words spoken to all those who do them.

Concerning the Crown of Virginity

The Third Letter of Clement

3RD CLEMENT 13-16

101.

Beloved brethren!

That a man should build up and establish the brethren on the faith in one God,
this also is manifest and well-known.

This too, again, is comely, that a man should not be envious of his neighbour.

102.

And moreover, again,
it is suitable and comely that all those who work the works of the Lord
should work the works of the Lord in the fear of God.

103.

Thus is it required of them to conduct themselves.

That the harvest is great, but the workmen are few,
this also is well-known and manifest.

104.

Let us, therefore, ask of the Lord of the harvest
that He would send forth workmen into the harvest;

such workmen as shall skilfully dispense the word of truth;

workmen who shall not be ashamed;
faithful workmen; workmen who shall be the light of the world;

105.

workmen who work not for the food that perishes,
but for that food which abides unto life eternal;
workmen who shall be such as the apostles;

workmen who imitate the Father, and the Son, and the Holy Spirit;
who are concerned for the salvation of men;

106.

Not hireling workmen;
not workmen to whom the fear of God and righteousness appear to be gain;
not workmen who serve their belly;

107.

not workmen who with fair speeches and pleasant words mislead the hearts of the innocent;

not workmen who imitate the children of light,
while they are not light but darkness, men whose end is destruction;

108.

not workmen who practise iniquity and wickedness and fraud;
not crafty workmen;
not workmen drunken and faithless;

nor workmen who traffic in Christ;

not misleaders;

not lovers of money;
not malevolent.

109.

Let us, therefore,
contemplate and imitate the faithful who have conducted themselves well in the Lord,
as is becoming and suitable to our calling and profession.

110.

Thus let us do service before God in justice and righteousness, and without blemish,
occupying ourselves with things good and comely before God and also before men.

For this is comely, that God be glorified in us in all things.

3RD CLEMENT 14

111.

I would, moreover, have you know, my brethren,
of what sort is our conduct in Christ,
as well as that of all our brethren, in the various places in which we are.

And if so be that you approve it,
do ye also conduct yourselves in like manner in the Lord.

112.

Now we, if God help us, conduct ourselves thus:

with maidens we do not dwell,
nor have we anything in common with them;

with maidens we do not eat, nor drink;
and, where a maiden sleeps, we do not sleep;

113.

neither do women wash our feet, nor anoint us;

and on no account do we sleep where a maiden sleeps
who is unmarried or has taken the vow:

even though she be in some other place if she be alone,
we do not pass the night there.

114.

Moreover, if it chance that the time for rest overtake us in a place,
whether in the country, or in a village, or in a town, or in a hamlet,
or wheresoever we happen to be,

and there are found brethren in that place,

we turn in to one who is a brother, and call together there all the brethren,
and speak to them words of encouragement and exhortation.

115.

And those among us who are gifted in speaking will speak such words as are earnest,
and serious, and chaste, in the fear of God,

and exhort them to please God in everything,
and abound and go forward in good works,
and be free from anxious care in everything, as is fit and right for the people of God.

116.

And if, moreover, it chance that we are distant from our homes and from our neighbours,
and the day decline and the eventide overtake us,

and the brethren press us,
through love of the brotherhood and by reason of their affection for strangers,
to stay with them, so that we may watch with them,

117.

and they may hear the holy word of God and do it,
and be fed with the words of the Lord,
so that they may be mindful of them,

and they set before us bread and water and that which God provides,
and we be willing and consent to stay through the night with them;

118.

if there be there a holy man, with him we turn in and lodge,
and that same brother will provide and prepare whatever is necessary for us;

and he himself waits upon us,
and he himself washes our feet for us and anoints us with ointment,
and he himself gets ready a bed for us, that we may sleep in reliance on God.

119.

All these things,
will that consecrated brother who is in the place in which we tarry, personally do.

He will personally serve the brethren,
and each one of the brethren who are in the same place will join him
in rendering all those services which are requisite for the brethren.

120.

But with us may no female,
whether young maiden or married woman, be there at that time;

nor she that is aged, nor she that has taken the vow;
not even a maid-servant, whether Christian or heathen;
but there shall only be *the* men with *the* men.

121.

And, if we see it to be requisite to stand and pray for the sake of the women,
and to speak words of exhortation and edification,

we call together the brethren and all the holy sisters and maidens,
and likewise all the other women who are there,
inviting them with all modesty and becoming behaviour to come and feast on the truth.

122.

And those among us who are skilled in speaking,
speak to them and exhort them in those words which God has given us.

And then we pray, and salute one another, the men the *other* men,
but the women and the maidens will wrap their hands in their garments.

123.

And we also, our eyes looking upwards,
with circumspection and with all purity,

shall wrap our right hand in our garments;
and then they will give us the salutation on our right hand wrapped in our garments.

Then we go where God permits us.

3RD CLEMENT 16

124.

And if again we chance to come into a place where there is no consecrated brother,
but all are married,

all those who are there will receive the brother who comes to them,
and minister to him, and care for his wants in everything, assiduously [*diligently*], with good-will.

125.

And the brother shall be ministered to by them in the way that is suitable.

And the brother will say to the married persons who are in that place:

The Third Letter of Clement

3RD CLEMENT 16-19

126.

We holy men do not eat or drink with women,
nor are we waited on by women or by maidens,

nor do women wash our feet for us,
nor do women anoint us,
nor do women prepare our bed for us,
nor do we sleep where women sleep,

127.

so that we may be without reproach in everything,
lest any one should be offended or stumble at us.

And, while we observe all these things,
we are without offense to every man.

As persons, therefore, who know the fear of the Lord,
we persuade men, and to God we are made manifest.

3RD CLEMENT 17

128.

But if we chance to come into a place where there are no Christian men,
but all the believers are women and maidens,

and they press us to pass the night there in that place,

we call them all together to some suitable place, and ask them how they do;

and according to that which we learn from them,
and what we see to be their state of mind,
we address them in a suitable manner, as men fearing God.

129.

And when they have all assembled and come together,
and we see that they are in peace,

we address to them words of exhortation in the fear of God, and read the Scripture to them,
with purity and in the concise and weighty words of the fear of God.

130.

We do everything as for their edification.

And as to those who are married,
we speak to them in the Lord in a manner suited to them.

131.

And if, moreover, the day decline and the eventide draw on,
we select, in order to pass the night there,
a woman who is aged and the most exemplary of them all;

and we speak to her to give us a place all to ourselves,
where no woman enters, nor maiden.

132.

And this old woman herself will bring us a lamp,
and whatever is requisite for us she will herself bring us.

From love to the brethren,
she will bring whatever is requisite for the service of stranger brethren.

And she herself, when the time for sleep has come,
will depart and go to her house in peace.

3RD CLEMENT 18

133.

But if, moreover, we chance upon a place,
and find there one believing woman only, and no other person be there but she only,
we do not stop there, nor pray there, nor read the Scriptures there,

but we flee as from before the face of a serpent,
and as from before the face of sin.

134.

Not that we disdain the believing woman,
(far be it from us to be so minded towards our brethren in Christ!)
but, because she is alone,
we are afraid lest any one should make insinuations against us in words of falsehood.

For the hearts of men are firmly set on evil.

135.

And, that we may not give a pretext to those who desire to get a pretext against us
and to speak evil of us,
and that we may not be a stumbling-block to any one,

on this account we cut off the pretext of those who desire to get a pretext against us;

136.

on this account we must be on our guard that we be to no one a stumbling-block,
neither to the Jews, nor to the Gentiles,
nor yet to the Church of God;

and we must not seek that which is profitable to ourselves only,
but that which is for the profit of many, so that they may be saved.

137.

For this does not profit us, that another stumble because of us.

Let us, therefore, be studiously on our guard at all times,
that we do not smite our brethren and give them to drink of a disquieting conscience,
through our being to them a stumbling-block.

For if for the sake of meat our brother be made sad,
or shocked, or made weak, or caused to stumble,
we are not walking in the love of God.

138.

For the sake of meat you cause him to perish for whose sake Christ died.

For, in thus sinning against your brethren and wounding their sickly consciences,
you sin against Christ Himself.

For, if for the sake of meat my brother is made to stumble,

let us who are believers say,

Never will we eat flesh,
that we may not make our brother to stumble.

139.

These things, moreover, does ever one who truly loves God,
who truly takes up his cross, and puts on Christ, and loves his neighbour;

the man who watches over himself that he be not a stumbling-block to any one,

that no one be caused to stumble because of him and die
because he is constantly with maidens and lives in the same house with them,

a thing which is not right,
to the overthrow of those who see and hear.

140.

Evil conduct like this is fraught with stumbling and peril,
and is akin to death.

But blessed is that man who is circumspect and fearful in everything
for the sake of purity!

3RD CLEMENT 19

141.

If, moreover, it chance that we go to a place in which there are no Christians,
and it be important for us to stay there a few days,

let us be wise as serpents, and harmless as doves;
and let us not be as the foolish, but as the wise,

142.

in all the self-restraint of the fear of God,
that God may be glorified in everything through our Lord Jesus Christ,
through our chaste and holy behaviour.

For, whether we eat, or drink, or do anything else,
let us do it as for the glory of God.

143.

Let all those who see us acknowledge that we are a blessed seed,
sons of the living God,

in everything, in all our words in shamefastness, in purity, in humility,

forasmuch as we do not copy the heathen in anything,
nor are as believers like other men,
but in everything are estranged from the wicked.

144.

And we do not *cast that which is holy before dogs,*
nor pearls before swine;

but with all possible self-restraint, and with all discretion,
and with all fear of God, and with earnestness of mind we praise God.

For we do not minister where heathens are drinking and blaspheming in their feasts
with words of impurity, because of their wickedness.

145.

Therefore we do not sing psalms to the heathens,
nor do we read to them the Scriptures,

that we may not be like common singers,
either those who play on the lyre, or those who sing with the voice,
or like soothsayers, as many are,

146.

who follow these practices and do these things,
that they may sate themselves with a paltry mouthful of bread,

and who, for the sake of a sorry cup of wine,
go about singing the songs of the Lord in the strange land of the heathen,
and doing what is not right.

147.

Do not so, my brethren;

we beseech you, my brethren,
let not these deeds be done among you;
but put away those who choose thus to behave themselves with infamy and disgrace.

148.

It is not proper, my brethren, that these things should be so.

But we beseech you, brethren in righteousness,
that these things be so done with you as with us,
as for a pattern of believers, and of those who shall believe.

149.

Let us be of the flock of Christ, in all righteousness,
and in all holy and unblemished conduct,
behaving ourselves with uprightness and sanctity, as is right for believers,

and observing those things which are praiseworthy,
and pure, and holy, and honourable, and noble;
and do ye promote all those things which are profitable.

150.

For you are our joy, and our crown, and our hope, and our life,
if so be that you stand in the Lord.

So be it!

The Third Letter of Clement

3RD CLEMENT 20-26

151.

Let us consider, therefore, my brethren,
and see how all the righteous fathers conducted themselves
during the whole time of their sojourn in this life,

and let us search and examine from the Law down to the New Testament.

152.

For this is both becoming and profitable,
that we should know how many men there have been, and who they were,
that have perished through women;

and who and how many have been the women that have perished through men,
by reason of the constancy with which they have associated with one another.

153.

And further, also, for the same reason,
I will show how many have been the men, and who they were,

that lived all their lifetime, and continued even to the close,
with one another in the performance of chaste works without blemish.

And it is manifest and well-known that this is so.

3RD CLEMENT 21

154.

There is Joseph *the son of Jacob-Israel*,
faithful, and intelligent, and wise, and who feared God in everything.

Did not a woman conceive an excessive passion for the beauty of this chaste and upright man?

And, when he would not yield and consent to gratify her passionate desire,
she cast the righteous man into every kind of distress and torment,
to within a little of death, by bearing false witness.

But God delivered him from all the evils that came upon him through this wretched woman.

155.

You see, my brethren,
what distresses the constant sight of the Egyptian woman brought upon the righteous man.

Therefore, let us not be constantly with women, nor with maidens.

156.

For this is not profitable for those who truly wish to gird up their loins.

For it is required that we love the sisters in all purity and chasteness,
and with all curbing of thought, in the fear of God,
not associating constantly with them, nor finding access to them at every hour.

157.

Have you not heard concerning Samson the Nazarite,
with whom was the Spirit of God, the man of great strength?

This man, who was a Nazarite, and consecrated to God,
and who was gifted with strength and might,

a woman brought to ruin with her wretched body, and with her vile passion.

158.

Are you, perchance, such a man as he?

Know yourself, and know the measure of your strength.

The married woman catches precious souls.

159.

Therefore, we do not allow any man whatsoever to sit with a married woman;

much less to live in the same house with a maiden who has taken the vow,
or to sleep where she sleeps, or to be constantly with her.

For this is to be hated and abominated by those who fear God.

160.

Does not the case of David instruct you,
whom God found a man after His heart, one faithful, faultless, pious, true?

This same man saw the beauty of a woman, (I mean of Bathsheba)
when he saw her as she was cleansing herself and washing unclothed.

161.

This woman the holy man saw,
and was thoroughly captivated with desire by the sight of her.

See, then, what evils he committed because of a woman,
and how this righteous man sinned,
and gave command that the husband of this woman should be killed in battle.

162.

You have seen what wicked schemes he laid and executed, and how,
because of his passion for a woman, he perpetrated a murder,
he David, who was called the anointed of the Lord.

163.

Be admonished, O man:

for, if such men as these have been brought to ruin through women,
what is your righteousness, or what are you among the holy,

that you consort with women and with maidens day and night,
with much silliness, without fear of God?

164.

Not thus, my brethren, not thus let us conduct ourselves;
but let us be mindful of that word which is spoken concerning a woman:

Her hands lay snares, and her heart spreads nets;
but the just shall escape from her, while the wicked falls into her hands.

165.

Therefore let us, who are consecrated,
be careful not to live in the same house with females who have taken the vow.

For such conduct as this is not becoming nor right for the servants of God.

3RD CLEMENT 24

166.

Have you not read concerning Amnon and Tamar, the children of David?

This Amnon conceived a passion for his [*half*] sister, and humbled her, and did not spare her,
because he longed for her with a shameful passion;

and he proved wicked and profligate because of his constant intercourse with her,
without the fear of God, and he wrought uncleanness in Israel.

167.

Therefore, it is not proper for us, nor right for us,
to associate with *women*, indulging in laughter and looseness;

but we ought to behave towards them with all chasteness and purity,
and in the fear of the Lord.

3RD CLEMENT 25

168.

Have you not read the history of Solomon, the son of David,
the man to whom God gave wisdom, and knowledge,
and largeness of mind, and riches, and much glory, beyond all men?

Yet this same man, through women, came to ruin, and departed from the Lord.

3RD CLEMENT 26

169.

Have you not read, and do you not know,
concerning those elders who were in the days of Susanna,

who, because they were constantly with women,
and looking upon the beauty which was another's,

170.

fell into the depths of wantonness,
and were not able to keep themselves in a chaste mind,

but were overcome by a depraved disposition,
and came suddenly upon the blessed Susanna to corrupt her.

But she did not consent to their foul passion, but cried unto God,
and God saved her out of the hands of the bad old men.

171.

Does it not, therefore, behoove us to tremble and be afraid,

forasmuch as these old men,
judges and elders of the people of God,
fell from their dignity because of a woman?

172.

For they did not keep in mind that which is said:

Look not on the beauty which is another's;

and, *The beauty of woman has destroyed many;*

and *With a married woman do not sit;*

173.

and that, again, in which it says:

Is there any one that puts fire in his bosom, and does not burn his clothes;

or, *Does a man walk on fire, and his feet are not scorched?*

So whosoever goes in to another man's wife is not pure from evil,
and whosoever comes near to her shall not escape.

174.

And again it says:

*You shall not long after the beauty a woman,
lest she take you captive with her eyelids;*

and, *You shall not look upon a maiden,
lest you perish through desire of her;*

and, *With a woman that sings beautifully you shall not constantly be;*

and, *Let him that thinks he stands take heed, lest he fall.*

175.

But see what it says also concerning those holy men, the prophets,
and concerning the apostles of our Lord.

Let us see whether any one of these holy men was constantly with maidens,
or with young married women, or with such widows as the divine apostle declines to receive.

Concerning the Crown of Virginity

The Third Letter of Clement

3RD CLEMENT 27-29

176.

Let us consider, in the fear of God, the manner of life of these holy men.

Lo! We find it written concerning Moses and Aaron,
that they acted and lived in the company of men,
who themselves also followed a course of conduct like theirs.

177.

And thus did Joshua also, the son of Nun.

Woman was there none with them;
but they by themselves used holily to minister before God, men with men.

178.

And not only so;
but they taught the people, that, whenever the host moved,
every tribe should move on apart, and the women with the women apart,
and that they should go into the rear behind the host, and the men also apart by their tribes.

179.

And, according to the command of the Lord, so did they set out, like a wise people,
that there might be no disorder on account of the women when the host moved.

With beautiful and well-ordered arrangements did they march without stumbling.

180.

For lo! The Scriptures bear testimony to my words:

*When the children of Israel had crossed over the Sea,
Moses and the children of Israel sang the praises of the Lord, and said:*

We will praise the Lord, because He is exceedingly to be praised.

181.

And, after that Moses had finished singing praises,

then Miriam, the sister of Moses and Aaron,
took a timbrel in her hands, and all the women went out after her,

and sang praises with her,
women with women apart, and men with men apart.

182.

Then again,
we find that Elisha and Gehazi and the sons of the prophets lived together in the fear of God,
and that they had no females living with them.

183.

Micah too, and all the prophets likewise,
we find to have lived in this manner in the fear of the Lord.

184.

And, not to extend our discourse to too great length,
what shall we say concerning our Lord Jesus Christ?

Our Lord Himself was constantly with His twelve disciples when He had come forth to the world.

185.

And not only so; but also, when He was sending them out,
He sent them out two and two together, men with men;

but women were not sent with them,
and neither in the highway nor in the house did they associate with women or with maidens:
and thus they pleased God in everything.

186.

Also, when our Lord Jesus Christ Himself was talking with the woman of Samaria by the well alone,
His disciples came and found Him talking with her,
and wondered that Jesus was standing and talking with a woman.

187.

Is He not a rule, such as may not be set aside,
an example, and a pattern to all the tribes of men?

188.

And not only so;
but also, when our Lord was risen from the place of the dead,
and Mary came to the place of sepulture,

she ran and fell at the feet of our Lord and worshipped Him,
and would have taken hold of Him.

189.

But He said to her:
Touch Me not; for I am not yet ascended to My Father.

190.

Is it not, then, matter for astonishment,
that, while our Lord did not allow Mary, the blessed woman, to touch His feet;

yet you live with them, and are waited on by women and maidens,
and sleep where they sleep, and women wash your feet for you, and anoint you!

191.

Alas for this culpable state of mind!
Alas for this state of mind which is destitute of fear!

Alas for this affrontery and folly, which is without fear of God!

192.

Do you not judge your own self?
Do you not examine your own self?

Do you not know your own self, and the measure of your strength?

193.

These things, moreover, are trustworthy,
and these things are true and right;

and these are immutable rules for those who behave themselves uprightly in our Lord.

194.

Many holy women, again, ministered to holy men of their substance,
as the Shunammite woman ministered to Elisha;

but she did not live with him,
but the prophet lived in a house apart.

And, when her son died, she wanted to throw herself at the feet of the prophet;
but his attendant would not allow her, but restrained her.

195.

But Elisha said to his servant:
Let her alone, because her soul is distressed.

From these things, then, we ought to understand their manner of life.

196.

To Jesus Christ our Lord women ministered of their substance:
but they did not live with him;

but chastely, and holily, and unblameably they behaved before the Lord,
and finished their course, and received the crown in our Lord God Almighty.

3RD CLEMENT 29

197.

Therefore, we beseech you, our brethren in our Lord,
that these things be observed with you, as with us,
and that we may be of the same mind,

that we may be one in you and you may be one in us,
and that in everything we may be of one soul and one heart in our Lord.

198.

Whosoever knows the Lord hears us;
and every one who is not of God hears not us.

He who desires truly to keep sanctity hears us;
and the virgin who truly desires to keep virginity hears us;

but she who does not truly desire to keep virginity does not hear us.

199.

Finally, farewell in our Lord,
and rejoice in the Lord, all you saints.

Peace and joy be with you from God the Father,
through Jesus Christ our Lord. So be it.

200.

Here ends the Second Letter of Clement, the disciple of Peter,
'Concerning the Crown of Virginity'

His prayer be with us!
So be it.

Amen

The first of the two letters that are mentioned here is presumed to be the letter of Titus concerning the estate of chastity. The letter of Clement regarding the crown of virginity seems to have been published more directly from Clement in Rome, without having been contributed to by the church in Ephesus.

CONCLUSION

After the letters of the teachings of the apostles, the next venture was apparently the publication of the literature of the Jerusalem Library, encompassing pre-Christian documents and some additional contemporary texts that were not of the same formal preaching format that forms the original canon. Some literature was less formal than others, and could logically be included in a secondary canon of lesser writings. Overall, the goal is to create the 'restored canon' of the Bible.

Several books of the history of Israel and older documents appear to have been published by Clement in Rome, on the behalf of the Jerusalem Christian church that relocated around Ephesus and Antioch after the Roman dispersion of Judah. The Testaments of the Patriarchs, and a number of secret apocalypses, and older Genesis oriented books were featured in the Jerusalem Library.

Also published at the time was the literature of Clement's account of the travels of Peter, stories that were often allegorical, plausibly with the intentions of dramatic presentation. Also, a few accounts of the acts of the apostles were published, although many forgeries were also written. In general, many original documents have been altered to such a degree that they are no longer fit for the primary canon of major Biblical scripture.

Many Essene documents appear to have been published by the Coptic monasteries based near the Dead Sea, and at Nazareth, near Lake Galilee. The ancient Coptic monks were based in Egypt, among other places where religious activity prevailed. The Essene Christian literature was not widely circulated at the time, reserved for just the initiated members of the Essene religious orders.

A few years later, the Gnostics would publish additional documents of teaching, although evidently there was insufficiently controlled editing of documents, both before and after the Christian era. As a result, there are a number of Gnostic documents that are forgeries of either incoherent babble or heretical teachings.

After the publication of the documents of the Jerusalem Library, and concurrent with the literature of the underground Gnostic religious orders, was the writing of the church fathers, who wrote in the first generations after the Apostles. The church leadership and the Gnostic monasteries both emulated the format set forth in the Book of Revelations, of the series of letters to the seven churches.

The conclusion regarding the numerology codes, is, that there might be more than one form of number codes. There is at least one set of number codes used in all the books of the Bible and extra-Biblical apocryphal documents, following the authors of the manuscripts as they produced them. The present edition follows the two-by-two format, i.e. of small paragraphs, that is used in the entire Bible scriptures for teachings of doctrine and the voice of authority. This format could be referenced as the Levitical tradition of the ancient scribes.

The length of paragraphs varies depending on the book of scripture, with paragraphs ranging from two to five verses, depending on the clarity of the matter. There is also possibly a form of larger paragraphs with numerology of other number codes, that follow a less orderly format, and may not be present in all documents of scripture. That research remains to be proven.

More information regarding the Levitical number codes of the Bible will be published after the academic review of the scriptures that have been transcribed with the ancient format of the scribes.